

THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 1 February 1894

Number 5

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A LOST HERITAGE.

BY ELLEN HAMLIN BUTLER.

HERE was a day—one day in seven—
When earth's grim gateways turned toward heaven,
And fair winds from the future bore
The rest of God to us once more.
Time's reign seemed brief, his promise great,
And Love ruled Death and Sin and Fate;
O peace, too heavenly to dwell
With busy life, farewell, farewell!

There was a day when chains and bands
Fell from our weary feet and hands,
When God's own hush on toil was laid
And all the wheels of labor stayed;
When man might, for an hour, assuage
His thralldom with his heritage.
But now he knows himself too blest
With one bright, kingly day of rest!

There was a day when learned men
Lay by the tome, the chart, the pen,
And, reverent, walked upon the strand
Of the unknown and beckoning land.
One quaint, old Book they conned anew,
One blessed tale they held more true
Than all their lore; but culture sneers
At this lost day of early years.

There was a day made sweet and strong
With gentler speech and holier song.
In soft, green pastures we were fed,
By still, celestial waters led;
But now a broader life inspires
New pleasures, hopes, demands, desires—
Why should we meditate and pray
On this, the world's glad holiday?

There was a day once set apart
To serve the restless, breaking heart,
To draw us near our Father's breast,
To teach us that His will is best.
At even we were wont to feel
Dear forms from heaven around us steal;
Must we forget these sacred things
For this strange manna progress brings?

O God, with anguish-smitten eyes
We watch thine angels leave our skies;
We see the grim gates close, and, lo,
No more the winds prophetic blow!
Cursed by the toil that may not cease,
Mocked by the mirth that knows not peace,
The soul, imprisoned, starving, prays,
"Give back our blessed day of days!"

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The secret of such a widespread and deep interest in a community not noted for its spirituality may not be easy to state. The fact of a union effort and "something new" was an element, the earnest, consecrated singing of Mr. Bilhorn and the chorus of 100 voices had much to do with it, but above everything else—save the presence of the Holy Spirit—must be put the simple, earnest, heart-searching presentation of the truth by Dr. Chapman. He forgot himself and wanted every one else to do the same, and God honored his work. He has won the hearts of the community by his wisdom, courtesy, earnestness and humility.

About 850 cards were signed, indicating "an honest desire to lead a Christian life," and it is believed that a large majority of the signers have a fixed determination to serve Christ and will join the church. There has come to the churches a new impulse to a better life, as evidenced in the meetings held since the evangelists departed.

C. F. S.

Deaths.

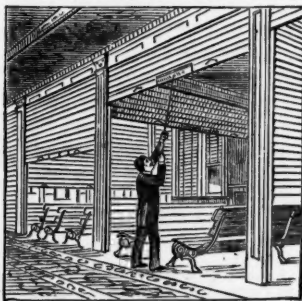
CUTLER—In Talladega, Ala., Jan. 25, Rev. Carroll Cutler, D.D., for fifteen years president of Western Reserve College.
DICKINSON—In Webster, S. D., Jan. 21, Rev. W. G. Dickinson, a former superintendent of the C. H. M. S. FIRMEN—In Wakefield, Jan. 19, suddenly, of membranous croup, David, son of Butler W. and Alice (Freeman) Firman, 4 yrs., 10 mos., 4 days.
KENDALL—In Worcester, Jan. 24, Miss Mary C. Kendall, formerly of Boston, aged 81 yrs.
NEWELL—In Paris, Jan. 23, Rev. William W. Newell, general secretary for French evangelization in the American and Foreign Christian Union and at one time an associate of the late Dr. McAll.
PEARSON—In Brunswick, Me., Jan. 2, Jeremiah Pearson, for many years a deacon of the church in Alma, aged 93 yrs.
SANBORN—In Elmira, N. Y., Jan. 14, Rev. Pily F. Sanborn, a retired minister, aged 73 yrs., 3 mos.
WHITMAN—At his residence, 60 East 55th Street, New York City, Jan. 26, Charles L. Whitman, aged 32 yrs. He was brother-in-law of W. L. Greene of the Congregationalist.
WILLIAMS—In Stoneham, Jan. 18, of heart failure, Ellen Goodwin, widow of the late Thomas S. Williams of Auburndale.

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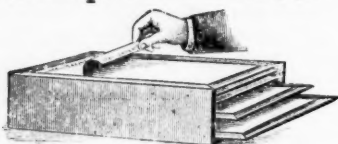
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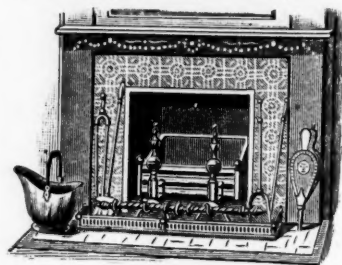
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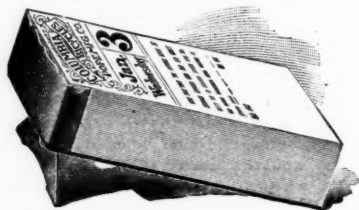
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The services are unique, unexceptionable and unricated."—Gorham, N. H.

"A very profitable and successful service was given on Sunday evening last, Jan. 14, by the use of Service No. 4, *New Year's*, in the Congregational Church of Rock Island, P. Q., of which I am pastor. The people were much pleased."

"I have tried almost all the various publications of this sort that have come to my knowledge, but your services surpass them all."—Hartford, Ct.

* THE CONGREGATIONALIST HANDBOOK. *

Price, 4 cents each; 100 copies, \$1.25, postpaid.

"Our church prayer meeting and the Christian Endeavorers have jointly selected the Handbook for the present year. We expect good results."—North Dakota.

* OUR HOME MISSIONARY FUND. *

We acknowledge on page 170 contributions to the fund. A further sum will be needed if we are to answer favorably the many requests which have come to us like the ones below:

I wish again to express my thanks for the Congregationalist, which has been kindly sent to me the past year. I regret my inability to subscribe and pay for it for the year 1894. I have not seen so close times at any time during the past seven years as the present. If I realize one-half my salary it is about all I expect.

I want to thank you very heartily and sincerely for sending me the Congregationalist the past year. I have greatly appreciated its weekly visit, and have been much helped by it. If your fund will permit you to continue sending it I shall be very glad. It is very difficult to get even the small salary promised on these home mission fields, so that it is almost a question of bread. Still there may be others more needy than we, and if the fund will not go all the way round we shall not grudge some one else the pleasure and profit which have been ours.

I feel under great obligation to those friends at the East, whoever they are, through whom I have received the paper. I appreciate the paper for its broad catholic spirit, and withal for its soundness on the great verities of our Congregational beliefs. It has come to me, I believe, because of the work in which I have been engaged as a home missionary pastor and missionary, and I would not have had the privilege of reading it had it not come on that ground.

THE pleasant custom of signaling the opening of a new year by a letter from the pastor to each member of his flock is on the increase, if we may judge by the number that have found their way into this office during the last three weeks. It pays to take advantage thus of the serious mindedness induced by a quickened sense of the rapid flight of time. In most of these letters attention is called to the personal advantages and the opportunities of service involved in church membership, and co-operation is sought in the effort to make the accredited institutions of the gospel mean more both to those within and those without the church. We are impressed as we read these letters with the high ideals of character and service after which the writers would have their people strive. Paul was hardly more anxious for the spiritual growth of his converts. Letters like these are sufficient refutation of the charge that the majority of our pastors are place seekers and time servers.

A correspondent sends us an inquiry concerning the practice of ministers in attending meetings of the parish. In some cases the pastor has been made by vote a member of the parish and is thereby invited to attend. In other cases he is specially invited to be present at the opening of the meeting and lead in prayer. In some instances, also, he is invited to share in important deliberations of the parish concerning the administration of its affairs. When personal questions concerning himself, as, for instance, relating to his salary or his continuance in office, are under consideration it is manifestly proper for him to be absent. So far as our knowledge goes, it is not usual for a minister to attend the meetings of the parish unless he has been in some way invited to be present.

Prof. Richard T. Ely of the University of Wisconsin, indorsing in the *Northwestern Congregationalist* the indictment of President Gates of Iowa College against the Christian Church, shrewdly hinted that when the ideas of the kingdom of God as a divine force permeating all society come to prevail such institutions as Iowa College will no longer be necessary, as State universities will furnish the type of education which those who support Christian colleges most desire. Professor Ely seemed to think that the present is a good time to turn the interest of the churches from Christian colleges to those planted by the State, and so hasten the evolution by which the church is to be reformed. By Christian colleges we mean those planted and sustained by gifts of Christians in distinction from those supported by public funds. In this connection it is well to note the statistics by President Fisher of Hanover College, which recently appeared in the *Independent*. According to Professor Fisher's figures the ranks of the ministry would soon be depleted if their main source for recruits was the State university. Princeton has 209 theological stu-

dents, but only six of them are graduates of State universities. Yale has 109, of which State universities furnished two. Of the 1,641 students in theological seminaries sixty-one received their collegiate training in State collegiate institutions. It looks as though those who want the churches manned by educated ministers would have to continue to devote generous gifts and earnest prayers to Christian colleges.

We are glad to call attention to an interesting article in another column by a missionary from Japan. The amount given by the board for evangelistic work in Japan the past year is not large relative to the amount given to other missions for the same object, considering the extent of the field and the large number of evangelists whose support is wholly or in part assumed. The amount for the year 1894 is considerably less, partly as a matter of principle, with a view to educating the churches to self-support, and partly because of the limited appropriations of the present year. We have no reason to suppose that the board will be ready at present to yield to the wishes of some of the Japanese leaders in handing over grants in aid to be disposed of by the Japanese themselves without the careful supervision of the missionaries. Every effort has been made from the beginning to develop independence on the part of our Japanese churches, but in our judgment the time has not come to trust to their hands the disbursement of missionary funds.

GOOD RESULTS FROM HARD TIMES.

From the financial distress so widely felt lessons of the highest value are brought prominently before the people. They concern those who suffer least as well as those who feel most severely the hard times. For the body politic is a unit, and eventually none will escape the consequences of selfish, improvident or dishonest living. We invite attention to a few of these lessons, which are brought out by even a casual study of present conditions.

It cannot be denied that extravagant methods of living on the part of those who can afford them have led those who could not afford them—but did not dare to say so—and live within their means, into speculations and speculations which have caused their ruin and the ruin of thousands of others with them. This wrecking of business undertakings, this depriving of multitudes of working people of their occupation, this disgracing of honored family names by miserable failures, this wasting of years of hard toil and thousands of dollars of inherited wealth through attempts to support a scale of living which neither a private income nor the legitimate profits of honest business would warrant, have done not a little to bring around, with disagreeable regularity, those settling days which are known as panics. A simpler style of living, with less outlay for clothing, diamonds, servants, furniture, houses, equipage and even food,

by those in moderate, but yet comfortable, circumstances, would aid greatly in creating a healthful sentiment in this important matter.

Who will say that boarding in so-called family hotels and living in clubs by so many single men, with the expensive habits which club life forms, and indulging in costly amusements, even in the name of charity, are promising features in our modern civilization? To pay out and receive nothing back is to lessen one's ability to meet unforeseen emergencies.

Even a scant acquaintance with those now seeking relief in our cities is sufficient to enable one to see that a large proportion of those who are asking for food and lodging have never been regularly employed anywhere. They are labor tramps, if laborers at all, whose habits of intemperance, gambling, impurity and utter disregard of the laws of cause and effect have only made their present sufferings a little more acute than usual. In many of the families now pinched because the breadwinners are out of work, the suffering has come in consequence of the habit of living from hand to mouth, spending as they go, indulging in too expensive luxuries, making no provision whatever for the future. Here, too, one will discover, if careful search be made, that large sums, in the aggregate, have been paid out for worthless life insurance, for lottery tickets, for membership in labor unions, or lodges of some sort, from which the returns bear no adequate relation to their cost. The poverty which teaches men not to run risks with the little they possess, which discourages the passion for getting something for nothing, cannot be without benefits. Many thousands have been made poor because they have trusted illusive promises of gain, and those who have held out such promises have done great injury to business.

Of course there are two sides to the question of strikes, but many of those who have given them a good deal of unprejudiced study doubt if, on the whole, they have really benefited those who entered into them. They have certainly cost much, both in money and good will. They have widened the gap between capital and labor. They have arrayed the workman and his employer over against each other. In the nature of the case the capitalist will not continue to produce on a falling market, nor set aside the law of supply and demand out of any sympathy with the man who embraces the first and every opportunity to ruin his employer's business, or to strengthen his demand for wages which the profits of that business cannot pay. To protect himself, as he thinks it is his right to do, the capitalist takes advantage of good times to increase his gains unwarrantably, and thus lays himself open to the charge of selfishness and oppression which labor continually brings against him.

Yet in all these times of trial one learns how much better it is to give than to receive. The church, especially, is then aroused to her duty toward the humble and the poor. To them she preaches the gospel. She seeks them out, gives them bread, clothing, shelter, encourages them with her sympathy, puts them on their feet again, and by her kindness binds them to herself. Better opportunities than at other times are given for the study of the causes and cure of poverty, and a better understanding is obtained of the nature and extent of real benevolence,

for if there is a giving that enriches there is another which establishes the poor in their poverty. But these times convey a greater lesson than that one must be frugal, industrious, temperate, moral, wise in the use of money for one's own sake, greater than that one must not make haste to be rich, must be no striker, no companion of evil-minded men if he would have an abundance. The greatest lesson is that society is an organism of which no member can suffer, not even that which seems least useful and least deserving of thought, without bringing suffering upon the whole organism.

Christians surely ought to see that unjust laws, or a lack of necessary and efficient laws, that extravagant habits in living, indulging in costly and enervating pleasures, the breaking up of one's home feeling through too much travel, or boarding in hotels or having rooms in club houses, or the carrying on of a business whose principles are questionable, or speculating with other people's money, or in any way endeavoring to get something for nothing, must lead to suffering and end in mortifying disaster. Nor can Christian labor set aside the law of cause and effect and suffer no ill. Panics come from selfishness, which is sin, from disregard of plain financial laws, from wastefulness and thriftlessness, from efforts at overreaching, from steady and defiant neglect to carry into practice in everyday life the fundamental principles of the teaching of the gospel, supreme love to God and love for one's neighbor as for one's self. On these two commandments hang not only the law and the prophets, but the principles of a sound political economy and a stable political science.

A MOVEMENT TOWARD GOOD GOVERNMENT.

The bad government of American cities has become proverbial. The fact is admitted that the government of the cities is to decide the character of the national government. For these reasons the meeting last week in Philadelphia of representatives of municipal leagues and the steps taken to form a national organization may prove to be one of the most important movements in political affairs for a long time.

The men who met to consider this great problem of municipal government are not candidates for any public office. Most of them are not occupying any official position in government. They simply have at heart the public welfare, and believe that the most important service they can render to it is to purify city politics. It is practically settled that the majority of the people want good government. Selfish motives prompt such a desire, for in bad government the minority always plunder the majority and divide the spoils. But there are enough people unselfishly on the side of righteousness to carry their will, if they were united and at work. The difficulty is to unite the moral forces of the community. The first and the most important step to this end is to educate the people. To this purpose all the organizations represented at the Philadelphia meeting stand pledged, though they work in different ways. These leagues study as well as teach; they learn and apply the results of their learning. In a vague kind of way everybody knows there are grave evils in city government. What they need to know is what these evils are and how they can be remedied. To instruct public opinion, to make it vigilant in op-

position to dishonesty and incompetency in officials, to make the test for office fitness, not loyalty to party, to encourage pride of citizenship, to divorce city government from national politics, to convince voters that a campaign all the year and every year against dishonest and incompetent officials is the only way to success—these are among the objects of municipal leagues now uniting in one national organization.

There is ground for great encouragement in this movement, as outlined in the report in another column of the Philadelphia meeting. Those who led in it were courageous enough to speak truthfully of our defects as a nation, and to show that they were ready to learn from every source where wisdom is to be had. Let those who want good government be persuaded that it can be gained, and find wise and unselfish leaders, and the greatest problem in the political history of our republic will be solved.

THE LAYMAN IN THE PRAYER MEETING.

There is no need of dull prayer meetings. There is life enough stored up in any one who has conscience or love of Christian fellowship to take him to a prayer meeting to make it attractive and helpful. Nor ought the responsibility for it to rest mainly with the minister. The success of the meeting lies mainly in its spontaneity, and that cannot be made to order in the same way every Thursday or Friday night.

What attendant on these meetings cannot remember those which have opened in the ordinary way with little promise, which have been suddenly quickened by earnest words from some brother or sister, introducing a new theme on which many were eager to speak? At another time a specially uplifting prayer has brought one and another to his feet to pray who had not meant to take any part. The laymen hold a larger measure of responsibility for this prayer meeting than they usually acknowledge. If they really unite their daily lives to God, if they see His providences in public affairs, if they are anxious for the moral life of the community and nation and the spiritual life of the church, if they rejoice in heroic deeds and lives of self-sacrifice in Christ's name, then daily incidents will set them thinking on such lines that sometimes, at least, they will turn what might have been a dull meeting into an hour of spiritual quickening which will long and gratefully be remembered.

Often, too, they have only to follow the leadings of the Holy Spirit, with no other effort than to acknowledge His invitation. The thought is in their minds. It is already suffused with feeling which would rouse other minds. It waits to be uttered. But it waits too long. The pause has become a silence. The silence has grown into anxiety or indifference, and the glow of thought has passed away. Brother, don't blame the minister. You carried fuel enough to the church. But you did not lay it to the fire. You have no right to complain of the cold.

We publish this week a group of articles which show that there are ways of making the layman a greater factor in the prayer meeting. We trust that the reading of them will suggest expedients to pastors and quicken the consciences of laymen.

There are many euphemisms for lying. We have just come across one of the most taking of them. Some outrageously false statements

concerning the work of the churches, by a certain minister, are described as "the utterance of the fiery logic of a great soul in anxiety for the heathen world."

WHAT NEED OF CHRIST'S DEATH FOR US?

There is no occasion for theological subtleties in answering this question. They have their place and use, but ordinary people need and may receive a simple, perfectly intelligible answer. Assuming the great, dark facts of human sin and guilt, which no thoughtful person ever seriously thinks of denying, the meaning of Christ's death as the climax of His life is plain. He died for men—for each and every member of the race—because in no other manner could we be saved from the penalty of our sins, that is, be forgiven, as we know that we need to be. Into the profound mystery of His atonement for our sin we need not, indeed we cannot, penetrate fully, but we can understand it sufficiently to believe in it and accept it.

In a real sense, also, His death for us saves us from sin itself. One result of it has been so to improve the condition of human society that ordinarily where His gospel is known certain sins, *i. e.*, idolatry, have become almost unknown and no longer tempt us. Moreover, so far as any one of us has submitted to the influence of His death it has become easier for us to overcome the sins which continue to allure us. We do not wholly avoid sinning. Most of us are sadly conscious of frequent and distressing lapses into evil. Yet because we believe that Christ died for us we resist them the more successfully than we could otherwise.

Without the death of Christ, therefore, there could have been for us neither that peace of mind nor that assurance of heavenly happiness, based upon the consciousness of being at one with the divine will, which every Christian possesses. It was necessary that Christ should die for us in order that we might be forgiven for our actual sins, might be aided to avoid our possible sins, and might be brought into some measure of harmony with God for both the present and the future. It was as truly necessary for the best and the apparently worst of men because the taint of sin is in every one by nature. It was as truly necessary for believers as for others because they continue to be exposed to sore temptations and to need divine aid as long as life on earth endures.

THE WEEK IN REVIEW.

The advocates of temperance are turning with increasing interest, in this State, toward the Norwegian system of regulating the liquor traffic, which is again to come before the Legislature during this session. A considerable number of intelligent men and women, who have carefully studied the system, believe that it is the best method yet devised for restraining liquor selling where prohibitory laws cannot at present be enforced. Many others who earnestly desire prohibition are coming to despair of securing it in communities made up, as so many are, of foreigners and of natives who are not total abstainers, and they are willing to have the Norwegian system tried by way of experiment. The subject was thoroughly discussed at the Mystic Valley Club in Boston last week; and with those who do not oppose the system Mrs. Livermore—who is

unsurpassed in the ability and earnestness with which she has labored for temperance—placed herself. She represents the feeling of many who turn to this system at least with hope. She said, as reported in the *Boston Herald*:

I would take the Norwegian system in preference to our license system. It could not be worse; yet I am not favoring, nor am I opposing, the new system. It is a nationalistic movement, toward which we are rapidly drifting in respect to other questions. A great gain would certainly come to us from taking the business out of the control of the present liquor oligarchy, which now controls both political parties and selects the candidates. The liquor business allies itself with whatever is vile. It is the liquor traffic that stands in the way of municipal suffrage for women. This new system would main the traffic, and I believe I could take a share in the capital of a company for the sake of seeing the system tried here. I am afraid, however, that the W. C. T. U. would stand like mules in opposition to it.

Last Thursday two human brutes were turned loose by their trainers in a prize ring in Jacksonville, Fla., and in nine minutes one had knocked the other senseless. The winner of the fight was a Californian, James J. Corbett. His battered antagonist was an Englishman, Charles Mitchell. The encounter has furnished anew most humiliating evidence of the survival of savagery in civilized human nature. Twenty-five hundred men were eager to pay from ten dollars to \$100 apiece to see the fight, and after it was over many of them rushed into the arena to try to soak into their handkerchiefs some of the blood which had dropped from the nose and mouth of the brute who was defeated. The newspapers of the whole country, with rare exceptions, that night and the next day were filled with pictures of the combatants, and with all the disgusting details of their fight, including the efforts of the trainers of the maddened Corbett to hold him back from springing on his prostrate enemy and so losing the \$20,000 prize offered to the winner. Of course the gambling element predominated. It is some consolation that public opinion in Brooklyn prevented this fight from coming off at Coney Island, that the governor of Florida did his utmost to prevent it in that State, and that probably it would not have been permitted in more than two or three States in the Union. Public sentiment has changed for the better since a few years ago, when the mayor of Boston gave a public reception in Mechanics Hall to a besotted brute whom this ruffian Corbett has since knocked out of public view.

One of the most important patents of the Bell Telephone Company expired Jan. 31. This opens to competition a business which has become an essential feature of modern communication. It is rumored that a company is already being formed to operate a system of telephones throughout the United States. It by no means follows, however, that the Bell Company cannot maintain its monopoly, at least so far as long distance communication is concerned. It proposes to ask the Massachusetts Legislature for authority to increase its capital stock from \$20,000,000 to \$50,000,000. The Western Union Telegraph Company is an illustration of the power of a corporation with great capital to maintain itself against competition when its most important patents have expired. Indeed, the Bell Company is likely now to contest with the Western Union its occupancy of its own field. The long distance telephone will probably prove itself to be more convenient and cheaper

than the telegraph, and with its proposed increase of capital the Bell Company will be a formidable rival to its competitor. At any rate, it is to be hoped that the expiration of the telephone patent will bring to the public relief from the excessive charges to which up to this time it has been compelled to submit.

The Hawaiian question, no longer in its acute stage, has during the week had a considerable share of the attention of both houses of Congress, and is likely to be still more prominent in the discussions of the present week. The resolution of the Senate committee of foreign affairs, now before that body, puts aside for the present any project of annexation, declares that the present Hawaiian government should be left undisturbed to work out its own policy, and that intervention by any foreign power would be regarded by the United States as an act unfriendly to this government. The passage of this resolution would tend to quiet discussion of the Hawaiian question in this country, and would make for peace in the islands. It would afford time and opportunity for dispassionate consideration of the relation of that country to our own, and of the wisest policy to be pursued for the benefit of both countries.

The attempt of the House committee on foreign affairs to carry through that body resolutions condemning ex-Minister Stevens and indorsing the action of President Cleveland, though, as our Washington correspondent intimates, it may be forced through the House, can only be treated as a caricature. It would have the House affirm

That we heartily approve of the principle announced by the President of the United States that interference with the domestic affairs of an independent nation is contrary to the spirit of American institutions.

If the committee had added to this resolution the statement of facts concerning President Cleveland's interference with the domestic affairs of Hawaii it would mean something. Senator Sherman's suggestion, that in case of annexation the islands should become part of the State of California, is well worthy of consideration, and the principle on which he based it—that the Constitution of the United States is not framed for dependencies but for States—is a sound one. The amendment proposed by Senator Dolph to the Senate resolution, to the effect that Minister Willis ought at once to be recalled, if acted on by the President would greatly relieve the parties most concerned. It cannot but be exceedingly unpleasant to Mr. Willis to remain accredited to a government which he has been compelled by the instructions of the President secretly to intrigue against, to the great disturbance of the people, and it would no doubt be a relief to that government to have his presence withdrawn. It would also lessen the acuteness of the sense of humiliation which is felt by a large part of the American people by ending one chapter of the discredited and farcical policy of the administration.

The nomination by President Cleveland of Mr. W. H. Peckham to the vacancy on the Supreme Bench, as our letter from Washington points out, intensifies the hostilities between the President and Senators Hill and Murphy of New York. Mr. Peckham's fitness for the place, so far as intellectual ability, high character and legal attainments are concerned, seems to be well established. The objection to him is that

he is not approved by the New York senators, and the reason that he is not approved by them is that he has opposed Tammany and that he helped to defeat their corrupt candidate, Maynard, for the position of judge of the court of appeals in that State. Hornblower was rejected on the same ground. These two senators claim that "senatorial courtesy" gives them the right to dictate nominations to the Supreme Court from their State. It is intimated that Republican senators who sustain the position of their two colleagues expect to be rewarded for their service by Democratic votes against the tariff bill. We are glad to note that the senators from Massachusetts lent no countenance by their votes to such a trade. The country has not forgotten the fate of Senators Conkling and Platt in a similar contest with President Garfield, nor will the people long allow Hill and Murphy and their followers to trifle in this way with the most important interests of government.

Friends of the Indians have been anxious concerning the Indian policy to be pursued under the present administration. It is reassuring to read the report of Secretary Welsh of the Indian Rights Association to its executive committee concerning the plans of the Department of the Interior for Indian education. Secretary Welsh reports that Dr. William N. Hailmann, successor of Dr. Dorchester as superintendent of Indian schools, is heartily indorsed as a man of high moral character, administrative and organizing ability and of much experience in educational affairs. Secretary Smith of the Interior approves of the educational policy of General Morgan, ex-commissioner of Indian affairs, and proposes to place the entire responsibility for government educational work for Indians in the hands of Superintendent Hailmann. Mr. Welsh says:

If this policy outlined by the present Secretary of the Interior is carried out under the control of such an officer as we have every reason to think we possess in Dr. Hailmann, it is obvious that we are on the eve of a great advance in our government educational work for the Indians, and that a policy is about to be inaugurated which should receive the most careful consideration and heartiest support of the friends of the Indians and of the general public.

One of the most important questions relating to Indian education has to do with the continuance of sectarian appropriations. The National League for the Protection of American Institutions has just sent to Congress a strongly argued petition urging the entire abolition of such grants. The leading Protestant denominations have voluntarily surrendered governmental assistance, but the Roman Catholics will take such subsidies just as long as they can get them.

The most dramatic event in Europe during the week has been the visit of Prince Bismarck to the Emperor William of Germany. It is four years next March since the emperor dismissed the prince. During the interval the latter has criticised the course of the government freely, and it is evident that high feeling has existed upon each side. Lately the emperor has made several advances looking toward reconciliation. They were rejected at first but now the prince has yielded and on Friday, Jan. 26, he visited Berlin in order to lunch with the emperor. His visit was made the voluntary occasion of a great popular demonstration, which displayed to both prince and emperor the immense hold of the former upon the confidence and affection of

the nation. Whether the visit had any important political significance remains to be shown. It is most unlikely that Prince Bismarck will be recalled to power. If there were no other objection his enfeebled health would prevent this. Probably the emperor's invitation and welcome had chiefly a personal purpose and meaning. Nevertheless, more or less of political significance inevitably inheres in such an episode, and evidently it now has become possible for the government to have once more the advantage of Prince Bismarck's probably unequalled experience and shrewdness. His well-known friendliness for Russia and his skill in maintaining cordial relations between Germany and Russia may prove of service in checking the possible conclusion of an anti-German alliance between Russia and France.

Bismarck is reported to have said to the emperor that the Italian situation is very critical but not yet hopeless, and that the peace of Europe depends upon the success of Signor Crispi's administration. If this be true, Crispi will be forgiven if, in order to succeed, he practically assumes a dictatorship, which is what his opponents accuse him of trying to do. He has suppressed the Sicilian outbreaks, at least temporarily, and has had the meeting of the Italian parliament postponed one month, which interval will afford him time to make plans more advantageously. His chief difficulty is financial—how to raise money enough from an almost impecunious nation to pay its enormous debts and also its large current expenses. But if the collapse of Italy really would bring on a general European war at once, that very fact probably will prove her salvation, at any rate for the time being, because other nations doubtless will contribute somewhat freely to help her along rather than open their batteries upon one another. The simple truth is that not one of them can foresee what its own shape and condition will be at the close of such a war, and they are agreed in preferring to prolong the present situation, with all its difficulties, than to "fly to ills they know not of."

In Great Britain the lords have decided to accept, with some modifications, both the parish councils bill and the employers' liability bill. Mr. Jabez Balfour, the notorious promoter of companies in England and now an absconder, has been arrested in Argentina, and his arrest is the event of chief public interest in London just now. France is proposing to increase her protective tariff on wheat and flour to fifty per cent. at home and to annex Madagascar formally abroad. On Thursday an anarchist shot and wounded the civil governor of Barcelona in revenge for the condemnation of a fellow-anarchist, but was arrested at once. In Serbia ex-King Milan has refused to accept the ministry proposed by the Liberal Progressists and the Moderate Radicals are trying their hands at cabinet-making. Egypt has experienced another little ripple of excitement, owing to certain criticisms by the young khedive of troops commanded by British officers in a manner said to be rude to the officers, and to his having been promptly forced to make a public apology and to transfer Maher Pacha, under secretary of war, to another post. In Brazil matters drag along about as usual, each side apparently doing more boasting than fighting. The insurgents are said to have cap-

tured Paranagua and Mocaugue Island, and there is a report that President Peixotto and Admiral da Gama, the two leaders, are ready to submit their differences to the United States for arbitration but that a few officers who are making money out of the situation as it is are trying to prevent the reference.

Riotous Poles in the Pennsylvania mining regions destroyed property and instituted a reign of terror in their efforts to prevent others from working after they themselves had struck.—George W. Childs, the well-known Philadelphia publisher, is critically ill.—The Midwinter Fair opened auspiciously at San Francisco.—Emperor William celebrated his thirty-fifth birthday.

IN BRIEF.

At last there is a solidarity of tramps! Several of this species, bemoaning their ill luck in the City of Spindles, recently cursed their brethren in Boston for freezing them out from the union which the latter had formed in the Hub. What other qualifications are necessary are unknown. But one thing is certain—no man can become a member who has not been a Boston tramp for a definite period.

We learn that we lately did the class of 1893 at Yale an injustice in quoting from a correspondent the statement that only one member of that class is studying for the ministry. We should have said that only one of the class is preparing for the Congregational ministry. Another student is studying at Middletown, Ct., and several others, before graduation, were intending to choose the ministry as their profession.

Following is a sentence in Lowell's essay on Abraham Lincoln, which, together with its context, has peculiar significance and pertinency to any discussion of the thwarted policy of the administration respecting Hawaii:

There is no more unsafe politician than a conscientiously rigid *doctrinaire*, nothing more sure to end in disaster than a theoretic scheme of policy that admits of no pliability for contingencies.

Dr. Charles H. Parkhurst, the plucky foe of vice, and Hon. Lorrie A. Thurston, the wise and able representative at Washington of the Hawaiian provisional government, are cousins. The same characteristics appear in each—cautious, deliberative in forming decisions respecting any given course of action, but after the mind is once made up inflexible in their pursuit of what they deem to be righteousness. May the Parkhurst-Thurston tribe increase!

It is not common to give to Congregational churches the names of saints. But there is no law or doctrine of our denomination which forbids it. One church under the care of the A. M. A. has first canonized its own saint and then given his name to the church. Mr. Collins of Newark, N. J., an earnest Christian mechanic, has planted a church among the negroes in the South, for which its members are very grateful. Therefore they have called their organization St. Collins Church.

Judge McAdam of New York has lately decided that a newspaper has no right to publish pictures of persons without their consent. In a good many of these cases complainants may find it hard to prove that the pictures were intended to represent them unless their names were attached, but none the less it is a good thing for the courts to protect the privacy of men and women who do not want aggravating representations of their faces spread before the public gaze.

The Salem witchcraft business is revived. But this time the place is not Salem, Mass., but Salem, O. The trouble broke out not in a Congregational but in a Methodist Episcopal church. The person accused of being a wizard

was not hung, but three of his accusers were tried before a church court and, having been found guilty, were last week expelled from the church. All the parties have reason to congratulate themselves that public opinion has changed materially on the subject of witchcraft since 200 years ago.

How much we contribute to another's livelihood may not be known until we withdraw our aid. In a neighboring city a poor man made his living by caring for furnaces and doing other chores in the winter and as man of all work at other seasons. Last autumn nearly if not quite all of his employers—though not compelled to it—economized to the extent of doing what they had been accustomed to give their worthy poor neighbor to do. The result was that they were soon compelled to assist him as a pauper!

A correspondent notes in what has been said about generous gifts to Drury an omission of reference to the professors. Their self-sacrifice has been no small element in bringing about the result which causes so much jubilation, not only on the ground, as our Missouri letter this week shows, but far and wide wherever Drury's name is known and honored and the memory of President Ingalls held in loving remembrance. Surely there ought not to be any oversight in giving honor where honor is so conspicuously due.

A syndicate in New York has contracted with a number of religious newspapers to furnish their articles, the same article to be published by them all the same week. It seems that another set of newspapers have secured the privilege of copying the article the following week, giving credit therefore to some one of the first set. Naturally the *Northwestern Congregationalist* complains on finding itself in the second rank. Dr. Hyde's article entitled Recent Educational Advances has grown very familiar to us in turning over our religious exchanges.

In a recent discussion of the problem of the South by Rev. S. J. Beatty, published in the *Church at Home and Abroad*, attention is called to the bravery of the first workers among the freedmen, and the assertion is made that "not one lady teacher among the freedmen in those days was ever insulted by one of them in the least degree." So far as we know, this is a fact, not only of the earlier days but of all the time during which white women from the North have taught in the negro schools of the South; and it should be remembered to the credit of the negroes in days when the peril of white women in the South is made a reason for tolerating, or even approving, the swift and indiscriminating methods of Judge Lynch.

Our fathers held fasts when special calamities befel them to avert the displeasure of God. Their descendants search for the causes of these calamities in order that they may remove them. Not long ago there were thirty-five cases of typhoid fever in one of the most healthful districts of Somerville, Mass. The State Board of Health made an investigation and found that every family in which there was a case of fever had its supply of milk from one man. This milkman's son had died of typhoid fever, and during the earlier part of his illness had worked about the milk house. We do not the less need the protecting care of God against calamities than did our fathers, but our prayers are not to beseech Him to remove His wrath against those on whom disasters fall, but to help us to find and remove what caused them.

The impulse both of patriotism and religion should be felt in the services of Sunday, Feb. 11, which in many churches is to be observed as American Missionary Association Day. The bearing of the society's work upon the national welfare makes it fitting that the recurring anniversary of Abraham Lincoln's death should be seized upon as a favorable

time to press home the claims of this far-reaching work for the despised races of the land. The association has prepared an excellent concert exercise based on the idea of the twofold emancipation—that accomplished by Lincoln for the bodies of the enslaved and that achieved for the soul by Christian education. This concert exercise is specially adapted to Sunday schools. In this connection we call attention to the valuable article on page 164 of this issue by Mrs. Clara Smith Colton. Its directions are easily followed and are sure to interest boys and girls in the broadening work of the association, which is striving so heroically to pull itself out of the quagmires of debt.

The history of the Talmage tabernacles in Brooklyn has been a series of financial crises in which this immense, but mendicant, congregation has repeatedly importuned the public to come to its relief. Dr. Talmage has, we trust, done a great deal of good by his preaching in these tabernacles. Certainly their financial history has done a great deal of mischief. Less than a year ago he threatened to resign unless the debts of the church were provided for. The unsecured debts were settled for twenty-three cents on a dollar, and it was announced that the financial embarrassments of the church were finally removed. It now appears that not even the interest on the mortgage has been paid, and that foreclosure by the creditor, Russell Sage, is inevitable unless payment is made. Of course the public is again appealed to. About \$200,000 is wanted at once. Dr. Talmage has resigned, but it is intimated that he might be induced to stay if funds were forthcoming. He is reported to have said, "I'm about the poorest financier in Brooklyn." The Tabernacle is a standing witness to his statement. We hope the civil process will not be interfered with. If Dr. Talmage goes the church will collapse, but whether he goes or stays he will be much more useful when quite removed from these financial performances which, if they have not discredited the church, have at least demonstrated that it has no credit and is not entitled to any.

STAFF CORRESPONDENCE.

FROM WASHINGTON.

Reluctant Democrats.

The Democrats in Congress are getting ready to swallow the bitter pill of quasi-indorsement of the President's Hawaiian policy. The doctors of the foreign affairs committees have sugar-coated it to the best of their ability—to such an extent, indeed, that it will be a resolution of indorsement with the indorsement practically left out. Whichever resolution is finally put forward—whether it be Mr. McCreary's or Mr. Vest's or Mr. Turpie's—the main part of it will be directed against annexation and Mr. Stevens, and the restoration policy of the President will be carefully ignored. In the McCreary resolution "the principle announced by the President that interference with the domestic affairs of an independent nation is contrary to the spirit of American institutions" is "heartily approved"—a *suppressio veri* which is as absurd as it is dishonest, and which a great many self-respecting Democrats are now declaring they cannot countenance by their vote. It is probable, however, that it will be forced through the House by the party whip, and then, with the adoption of some one of the Senate resolutions, which are much manlier in phraseology, the Hawaiian matter will be dropped and the islanders left to shift for themselves. The Democrats would be very glad if they could believe that this will really end their trouble on the score of Hawaii, but they know that the

country will not soon forget the incident and that it is a burden that will weigh heavily upon them in future campaigns.

The testimony before the investigation committee this week has been for the most part antagonistic to the administration policy. One or two witnesses have testified in favor of the queen, and the President has sent to Congress a long petition in her behalf, purporting to be signed by 8,000 Hawaiian voters. It appears on investigation, however, that the chief signers are henchmen of the queen and the bulk of the petitioners ignorant natives or half-castes, whose signatures have no moral or practical value. The last batch of correspondence furnished to Congress by the President is generally regarded as confirmatory of the general opinion in opposition to his own, Mr. Dole's indignant letter to Mr. Willis having made an especially strong impression.

The Probable Fortunes of the Wilson Bill.

The debate on the tariff bill in the House has proved remarkable, in that the contention has been confined almost altogether to the Democratic party. Many bitter speeches have been made both for and against the Wilson bill, but almost all of them have been delivered by Democrats. The Republicans have occasionally managed to get in a word or two, but there has been no necessity for them to do anything—the warring factions of the majority have fought the minority's battles better than the minority itself could have done it. Little by little, step by step, the conservative element of the democracy has been forced backward by the radical free traders and semi-populists of the South and West, who have demonstrated pretty clearly that they have a slight numerical preponderance in the House and propose to push their advantage to the utmost. First they overthrew the sugar bounty proviso, and compelled the committee to put all sugars on the free list. Then they successfully withstood all efforts to protect coal, iron and lumber in any degree, and now their latest and greatest victory is the addition of an income tax amendment to the bill. This has finally been ordered by the committee on ways and means and the committee on rules, and on Monday next the great fight over the income tax will begin. The amendment is violently opposed by the Eastern and Middle States representatives of both parties, and a bolt is threatened by the New York Democrats. The great question, however, is as to how the Republicans will act. They are, of course, opposed to the income tax at heart, but it may be that they will consider it good policy to refrain from making united and zealous opposition to it, hoping that if they only give them rope enough the Democrats will hang themselves. It is probable that the Democratic opponents of the income tax—most of whom are also not at all enthusiastic about tariff reduction in general—will move to recommit the whole bill, and such a motion would succeed if the Republicans should support it solidly. But the general opinion at present is that the Republicans will not help the Democrats out of their difficulty, and that the bill—income tax, free sugar, free coal and all—will eventually get through the House. But it is exceedingly doubtful if such a measure could pass the Senate as at present constituted. It should be noticed, by the way, that the reciprocity provision of the existing law is specifically repealed by one

of the sections of the pending bill, which, if passed, will thus bring to a sudden end the picturesque Pan-Americanism initiated by Mr. Blaine.

Peckham's Prospects.

The regular order in the Senate this week has been the federal elections law repeal bill, the debate upon which has proved very dull. But the proceedings in the upper house have been enlivened by two or three "spats" over Hawaii, and especially by the President's veto of the Hudson River bridge bill and by his nomination of Mr. Wheeler H. Peckham for the vacant Supreme Court justiceship. Many regret the veto, although the reasons given by the President for his action are generally regarded as quite cogent. Outside of the circles immediately interested for or against the measure, the opinion prevails that if a bridge can be built across the Hudson at New York without piers, as the President says, a bridge with piers is undesirable, and it is also the general belief that sooner or later there will be some sort of a bridge there. A new bill to obviate the President's objections is now being drawn.

Mr. Peckham's nomination has caused a tremendous fluttering in the anti-administration camp. He is regarded by Senator Hill & Co. as worse than two Hornblowers, and they are working against his confirmation with redoubled energy. It must be conceded that it looks very much as if the President had picked out Mr. Peckham partly, at least, to bother Senator Hill, because Mr. Peckham has been very conspicuous as an enemy of the senator. He voted and worked against him in 1888, and has been for years one of the strongest anti-Tammany Democrats in New York. There is considerable doubt as to his confirmation, because, in addition to this personal hostility, many of the senators of both parties are said to be dissatisfied as to his professional qualifications for the office.

Preparing for Mr. Moody.

The preparations for the Moody and Sankey session in this city next month are being forwarded with great zeal. Rarely, if ever, has so much interest been displayed here in respect to an event of this kind. The latest rehearsal of the choir was attended by nearly 1,000 singers—a much larger force than was ever gathered here before for any purpose whatever. The meetings are to be held in Convention Hall, an immense permanent audience-room, which was completed a year or two ago and which will seat about 8,000 persons. The prospect is that this great hall will be crowded at every one of the meetings, which are to be held daily for a full month, and the beneficial effect of the session may be easily inferred.

A grand work has been accomplished here this winter by the Associated Charities and other benevolent organizations, in which practically all the good people of Washington have been enlisted. A recent report by the secretary of the Associated Charities shows that since Nov. 8 aid has been extended to 1,118 destitute and suffering families, and to many individuals besides. Thanks to the admirable system of systematic benevolence put in force this season, the suffering among the poor of Washington has been much less than might have been expected considering the hard times and the uncommonly large number of needy and unemployed persons.

Jan. 27.

C. S. E.

FROM THE INTERIOR.

The Ministers' Meeting.

This meeting is always more interesting when subjects somewhat aside from those usual in ministerial gatherings are considered. The meeting last Monday was no exception to this rule. Dr. Bayard Holmes, a surgeon of rare skill, gave an instructive and even startling address on Defectives. Defectives lack some organ which those who are in a normal condition possess—are blind or deaf, are without arms or legs, are unable to speak, are weak-minded. This class embraces criminals and crazy people, as well as geniuses, poets and reformers. Through the aid of charts and statistics the doctor was able to show that a large proportion of those who are suffering as defectives are suffering because of neglect at, or soon after, the time of their birth. It was asserted that not one-third of the blindness of the country is congenital, that of the 52,000 persons in the United States who are without sight not more than forty per cent. of this number need be in this condition, that sixty per cent. of the whole number are going through life in darkness simply because of somebody's ignorance or negligence at the time of their birth. To care for the 3,215 who are in schools or asylums costs \$718,000 annually, in addition to the \$5,121,782 invested in grounds and buildings. Less than one-third of the deafness of the country is congenital, the rest of it, together with the loss of life on the part of those who are afflicted with the diseases which issue in loss of hearing, being due to neglect or incapacity on the part of those who have the care of them in infancy. It was shown that the loss of sight and hearing from scarlet fever, measles, smallpox, etc., is very slight, comparatively; that with proper medical attention and co-operation on the part of the States this can be greatly reduced.

Dr. Holmes believes that there should be a great central State university with which the various eleemosynary institutions of the State should be so affiliated as to permit the students in this university to have the benefit of the knowledge obtained through contact, more or less extended, with the unfortunates cared for in these institutions. When public sentiment demands better medical instruction and is ready to pay for preventive medical service, Dr. Holmes thinks this instruction will be provided. The doctor has given this lecture in several of our churches and is ready to repeat it wherever people care to hear him. His statements make a decided impression, and can hardly fail to produce fruit.

The Congregational Club.

Monday evening Mr. E. D. Reddington of Evanston was elected president and Mr. J. H. Tewksbury was re-elected secretary. The evening was devoted to the Labor Question. Mr. L. W. Rogers, managing editor of the *Railway Times*, and Mr. L. T. O'Brien, president of the Retail Clerks' Union, were invited to formulate their charges against the church and tell us what the laboring classes wish the church to do. Mr. Rogers brought forward the old charges, basing them apparently on the assumed principle that the present economic conditions of society are all wrong, and that as the church is everywhere the defender of these conditions, and dependent on them for its existence, laboring people cannot believe in it or sympathize with any of its movements. Labor, so Mr. Rogers asserted, looks upon

the Church as a purely human institution, created by wealth and those who would oppress the poor and deprive the workingman of a just share in that wealth which his labor alone produces, and as entirely out of sympathy with Christ in the principles which He taught and with the church which He founded. According to Mr. Rogers, labor despises the charities and sympathies of the church as it is now constituted, and yet he wishes it to join with labor associations in the overthrow of the present economic system, that poverty may hereafter be impossible and the present privileges of capital destroyed or greatly abridged.

Mr. O'Brien, with whose efforts to secure the closing of stores on Sunday and at six or half-past six o'clock five evenings in the week the churches are in hearty sympathy, spoke both as a member of a church and as a member of a labor association. The reasons which laboring people give for not attending church, as he had discovered them, are inability, owing to small wages, to pay for the privilege of attending church, when wages allow this privilege being eagerly embraced, and the fact that men have prominent pews and influence in the church who are unjust and cruel toward the poor or rent their property for immoral purposes because they can thus get larger returns. Mr. O'Brien did not seem to have any real bitterness or prejudice against the church as such, but to be anxious to point out the ways in which the confidence of his associates, so far as it has been lost, may again be won. He suggested the wisdom of employing two pastors, as is sometimes done in a few of our churches in London, one of them to hold a service for the poor especially and one which the laboring man can attend in his overalls, if he pleases.

Professor Henderson of the Chicago University, while admitting the truth and reasonableness of many of the charges brought against the church, yet denied them as a whole. He does not believe, and has good grounds for his belief, that the working classes, save in a few congested centers, have abandoned the church or lost their interest in it, or that the church is in sympathy with wealth and forgetful of the poor, or that its ministers are unfaithful or out of sympathy with the principles and teachings of Christ. If they are it is the duty of labor leaders who believe in these principles to form a church which shall advocate them and invite men like himself to join it, as they would gladly make haste to do. Other speakers, Prof. Graham Taylor, Drs. Beaton and Goodwin, pointed out the erroneous assumptions on which the labor representatives had proceeded, and Mr. F. P. Noble showed that Christ did not come to overthrow social institutions as such, but to save individuals, and through renewed individuals bring about reforms in society.

The Moral of It All.

One of the saddest features of this discussion was the ignorance it displayed on the part of those who claim the right to speak for labor of the nature and purpose of Christianity, no less than of the spirit, aim and work of those who bear the name of Christians and form our churches. The discussion certainly emphasized the need of a better understanding on the part of the church of those who represent labor, and of at once renewing its efforts to make its principles universally understood, to purify

itself of unworthy members, and to stand forth on all occasions and in all circumstances as the representative of Jesus Christ. It revealed the existence of a field for mission work in our own midst, which is quite as important as any to be found across the seas, and a field in which stay-at-homes can serve with very little expense either of money or effort, but in which genuine Christian character and sympathy with the poor and unfortunate, as well as with those who are seeking to improve their present condition, must be real and apparent. It is a good sign that Christians of all denominations are now considering the questions which labor is thrusting upon us, and which are intensified by the present depression in business. Tuesday evening the Methodists, in their Social Union, discussed methods for dealing with truant and vagrant children and for saving them from the penitentiary, as well as the subjects of preventable diseases, civil service and municipal government. But in all that was said it was evident that the deeper thought of the speakers was as to the true relation between labor and capital, between authority and those who are subject to it.

Earnings of the City Railways.

During this depression comes the report of the earnings of our city railways. That on the South Side having carried between one hundred and twenty and twenty-one millions of passengers in twelve months, nearly a third more than the preceding year, has earned a net income of nineteen per cent. on the stock. This is about ten per cent. more than the earnings of the West Side system, and considerably more than the North Side roads have earned. But when one thinks of the discomfort with which passengers on these cars have made their daily journeys from their homes to their business, or to the fair, one is not surprised at the outcry which the wage-earner raises against the capitalist, or the demand he is constantly making that the city revoke his privileges and take the revenue from these valuable lines of transportation for public improvements and to diminish taxes. It would not be strange if this were done, and sooner than we imagine, although it is hard to see what hope there would be for the poor were the present methods of politicians to continue and cities to be run, as so many of them have been run, for the benefit of the office holder. Not only is a paternal government distasteful to Americans, but the attempt to exercise it would end in failure. Furthermore, what evidence have we that government could manage successfully the great business enterprises of the country, that it could secure public servants who would manage them honestly?

FRANKLIN.

FROM MISSOURI.

A Promising State.

A minister from New England said, recently, that he felt lonesome in Missouri. One has to become accustomed to the great distances and the lack of near neighbors of like faith with himself. The regions farther West have been written about so much that one has to get his bearings before he realizes that there are as large States, and as varied, to be found without going within sight of the Rockies. Missouri is a good sample, and as our Congregational work advances its size and possibilities are becoming better known in the East. No State in the Union has greater natural facilities,

and none promises better returns on money and consecration invested in trying to build up the kingdom of God.

Magnificent Distances.

The two great cities of Missouri, St. Louis and Kansas City, the first larger than Boston and the second as large as Providence, R. I., are at opposite ends of the State, and to reach one from the other you travel as far as from Boston to a point thirty miles beyond Bangor, Me. The distance from one corner of the State to the opposite is 500 miles in a straight line. From our Congregational church at Kahoka to the one at Neosho is by rail, almost in a bee line, as far as from Boston to Buffalo. After leaving St. Louis and the cluster of suburban churches immediately about it, you travel 111 miles north till you come to the nearest Congregational church, the one at Hannibal. Going west the nearest is at Sedalia, 189 miles, or southwest the one at Lebanon, only seven miles less. Fellowship must needs be at arm's length with us. It is no wonder that a man who has been accustomed to exchange with several brethren in the same county feels a little lonely when he finds that ministerially he is literally monarch of all he surveys, and a great deal more.

In territory Missouri can take in all New England and have 3,000 square miles left. In population we rank fifth in the Union, with more than two and a half million. There are plenty of people here, and they have many churches, such as they are. When there are twenty-two churches of one kind in a county, and not one of them has a pastor, and they are supplied by six men, who all work at their respective trades during the week and preach at five or six different places on Sunday, are paid no salaries and spend most of the time in the pulpit in fighting the beliefs of other denominations, it is easy to see that the type of piety is not high.

Polemics in the Pulpit.

The printed dodger inviting people to attend the revival services held not far away recently read as follows:

\$10 Reward. To any one showing chapters and verses in the New Testament where Christ and the apostles sprinkled any one and called it baptism. To any one showing chapter and verse where Christ or the apostles sprinkled water on an infant and called it baptism. To any one showing chapter and verse in the New Testament where Christ or the apostles ever invited sinners to the mourners' bench. To any one showing chapter and verse in the New Testament for six months' probation.

It will be readily seen that polemical preaching is not entirely a thing of the past.

Material Attractions.

But the natural resources of this State are such that the intelligence of its people must increase rapidly. There are excellent folks to be found in every part of the State, and they came from every State in the Union and beyond the seas. They are settling on the rich farms and in the mining regions, and they will make their influence felt. All of the land north of the Missouri River, except the bottom lands a few miles from it, is rolling prairie, as beautiful as the eye ever sees. It is as rich a soil as can be found anywhere. The southwest part of the State abounds in minerals and has been found exceedingly profitable. A few years ago one of our Congregational ministers, a brother who had for years been an agent of the Sunday School Union in Arkansas, came home to his little farm in Southwest Missouri to find it all underlaid with the best of lead ore and himself a rich man. His or-

chard bore better fruit under the roots of the trees than it ever had from the branches. True to the spirit of consecration in which all his life had been spent, he started a Congregational church, then an academy, and has since given handsomely to Drury College.

In Southeast Missouri are valuable mines and our church at Bonne Terre is located right over them and heartily supported by those who work them. The southern part of the State, near the Arkansas line, is one of the best fruit regions known. Near Thayer, where we have a church on the line of the Kansas City & Memphis Railroad, enterprising men have been moving in and experimenting with the soil. They have found many varieties of climate in a small region; the difference in crops is two weeks at Thayer and Koskonong, only nine miles apart; this is because of difference in elevation, as they are at the foot of the Ozark range. One of our enterprising Congregationalists owns a fruit farm in this region, and at the World's Fair took the sweepstakes premium for apples and peaches over California and every other State in the Union. He has demonstrated that it is possible on the soil about him to clear \$500 an acre per year from strawberries. Not many miles from him is the low land of the southeast part, which frequently yields from seventy-five to one hundred bushels of corn to the acre. The resources of the State have hardly begun to be developed.

God has been good to this region, and its future is assured if its people are given the impulse that a pure and unselfish gospel always brings. We do not need to pull down what others have done, nor to underrate their value, but there are growing centers where we are needed and where the success of our work is not to be measured entirely by the number of conversions or the amount of money raised. There is yet much land to be possessed and now is our opportunity.

Drury's Good Fortune.

The semi-annual meeting of the trustees of Drury College, Jan. 23, was very different from many held while they were wrestling with a heavy burden of debt. All the details of the money raising were gathered up and the final result tabulated. Every region heard from had exceeded the amount asked, and the grand total foots up (not including Dr. Pearson's gift) \$105,097.50 making \$30,000 already in sight toward the second \$75,000. One of the happiest persons over the result is Dr. Pearson himself, who, on being informed of the success of the canvass, sent on his promised \$25,000 instantly, with an urgent request to make sure of the second amount and the statement that he will be ready as soon as he hears that it is secured. Few men are getting such satisfaction out of living just now as he, and many institutions are blessing him for the impulse he gave, which is resulting in their better equipment and larger opportunity for doing good.

The total expense of this canvass to Drury College has not been \$50, including advertising. No paid agents were sent out, no one was sent East, the brethren in the State who gave their time and strength to the effort paid their own expenses and are ready to do it again, if necessary. It has been a spontaneous movement among those most deeply interested in the college, and ministers and laymen have vied with each other in the effort for success. The letter of Mr. M. L. Gray was read, in which he

endows the Ruth C. Gray memorial chair of geology and biology. It is in memory of his wife. Mr. Gray has been for some years a member of the board of trustees, and has given liberally all the time. The trustees made arrangements for the immediate erection of the Dolores McCullagh Cottage, for which the first \$10,000 was given by Mr. McCullagh of Massachusetts. It will cost about \$25,000, and will be so erected as to make a home for the young women attending the college and allow of such changes in Walter Fairbanks Hall as to fit it for the use of the preparatory department, which is now to be called the Academy of Drury College, and will eventually be made more distinct from the college proper. While there has been a falling off in attendance at the State University and other colleges in the State, Drury reports the largest attendance in her whole history. On the evening of Jan. 23 a jubilee meeting was held in the college chapel, with songs by the college glee club, addressed by members of the trustees, faculty, students and townspeople. The people of the city and State have been awakened on the subject of higher education as never before. G. C. A.

THE MOVEMENT TOWARD OHUROH INDEPENDENCE IN JAPAN.

BY A MISSIONARY OF THE AMERICAN BOARD.

Among the Kumiai churches the discussion of the subject of "independence" is still to the front. There is no question but that the self-supporting churches are now, and always have been, independent. The product, under God's blessing, of the work of the American Congregational churches, they naturally adopted the main elements of the Congregational polity. The missionaries are given the credit of taking care that from the beginning there should be true independence. In order to stimulate the spirit of self-reliance even the help given to the students in the Doshisha was, if possible, given only for work rendered.

As the churches multiplied they took up missionary work and organized a missionary society supported entirely by their own contributions. But because of the rapid growth of the work and the fewness of the churches it seemed wise that the society should receive a grant in aid from the American Board, a committee of the mission being at that time associated with the Japanese committee. At the time of entering on this plan the expectation was that this foreign subsidy would be given for only a few years, the sum to be diminished year by year. But, contrary to the first plan, it has seemed wise to increase the grant from time to time. In the meantime, because of the inability of the Japanese Missionary Society, even thus helped, to meet the rapidly multiplying calls for workers, an auxiliary method of carrying on evangelistic work has gradually grown up. The board, beside the above mentioned regular grant to the Japanese Missionary Society, makes a special yearly grant to each of the twelve stations for this auxiliary work. In the use of this money the stations deal directly with the individual churches and unorganized bodies of Christians. The custom of the stations is merely to help weak bodies of Christians in their employment of evangelists. The amount of the salary, with the proportion from the station and the place of labor, are settled only after careful deliberation and free consultation with the

persons most concerned. It is rare that the station employs an evangelist outright and sends him into a new field. It is this auxiliary phase of the work that is calling out the chief criticism just now.

Those who are in the critical mood say that this method makes the missionary a kind of guardian or dictator; that this method is not true co-operation, for those Japanese who labor with the missionary, or are employed by foreign money, are necessarily under him; that in certain cases it may work well, but that as a principle it is bad and should be done away with if the Kumiai churches are to be truly independent. The sum used by the stations in this local auxiliary work amounted last year to about \$12,500 (gold). The critics ask that the management of this sum be passed over either to the Japanese Missionary Society or to local committees composed wholly of Japanese. This, say they, would constitute true co-operation. Furthermore, according to some of the earlier critics, the Japanese Missionary Society should be so reorganized that it be wholly independent. Under the present arrangement the committee of the mission is a kind of "House of Lords" (according to the representation of the critics), who hamper the native committee, which corresponds to the "House of Commons."

This is co-operation but not independence. To secure independence no foreigner should be on the executive committee unless first chosen by a local church from among its own members as a delegate to the annual meeting of the churches, and then elected by the annual meeting to a seat on the committee. And, still further, say the critics, all missionaries should be under the control either of the local churches or of the missionary society, just as the native workers are, being employed by the society or by the individual church as its pastor or evangelist. Such employment would consist, of course, solely of location and kind of work, the salary of the missionary coming as heretofore from the board. If for any reason the work of any individual missionary is not sought after by the churches, that is clear evidence of his unfitness for the work and therefore of the wisdom of his return to his native land. Such, in brief, are the criticisms and aims of the leaders of this movement for "independence."

The more radical are comparatively few, but because intellectually they are among the leading men in the denomination their leadership gives great weight to the movement. There are many younger men, however, who are wholly opposed to this "anti-missionary" movement, as it is sometimes called. They repeatedly assert, and it is not denied, that every church as soon as it becomes self-supporting is absolutely independent, and that the Japanese Missionary Society may also be so if it will depend wholly on Japanese contributions, but that so long as a church or the missionary society is receiving money help from the American Board they ought not to be wholly independent in their management.

Among the missionaries of the board there are a few who are ready to yield all that is asked by these leaders. The majority of the mission are far, however, from giving in to such radical requests, for the dangers to the young churches of such a course seem both many and serious. It is, therefore, with no little astonishment that we read in the American papers from home

statements that imply a general agreement on the part of the missionaries of the board that it is best to "pass over in bulk the money granted through joint consultation." It is true that the editor of the Brief Survey of Christian Work in Japan holds these opinions, and one or two other missionaries, at most. But the editor was careful to say in his introduction that "the mission has had no opportunity for criticising this pamphlet. The editor is alone responsible for whatever is not definitely acceded to other sources." The paragraph from which the quotations are taken was one of his individual opinions, which would doubtless have been modified had the mission been consulted on the matter.

It is often assumed that the missionary is fond of the money power, the "financial whip," as the critics like to call it. This I feel sure is far from the case. But that his personal influence is increased by his ability to give financial help is not to be doubted. Were it clear that on the whole the mission work would prosper equally well with the missionary relieved of all responsibility in regard to the expenditure of the evangelistic money, I do not hesitate to say that there is not one of us who would not heave a sigh of relief to be rid of the many hard questions this responsibility now brings upon us. It is only because we love the work and the churches that we are willing to bear the burdens and responsibilities which inevitably attend the proper use of the funds intrusted to us.

To put the problem in a practical way: suppose some millionaire were to be giving the American Board four-fifths of its present income, would the Congregational churches be likely to increase their personal contributions and with it their interest in missions? Yet this is the proportion between the foreign and native contributions to the Japanese Missionary Society. We feel that one real reason why the churches here do not take more interest in their own society is because it receives such a large sum (comparatively) from abroad. In other words, the fixed subsidy which they now receive seems to many of us to be a positive hindrance, not only to their missionary zeal but also to their general spirit of self-support. Much more so would it be if the grant were increased fourfold, as is proposed by the Japanese critics and urged by a few missionaries.

Whether this comparatively large sum of \$16,000 (gold) (the sum of the grants to the Japanese Missionary Society and to the twelve stations) be given entirely to the missionary society or divided up among a dozen local Japanese committees, it will be equally effective as an incubus to missionary zeal and as a destroyer of the self-supporting spirit.

One point more. Who shall make the yearly estimates to be sent in to the board? For the missionary to act as adviser as to the amount needed from year to year without having any intimate and responsible relation to its expenditure would make a mere figurehead out of him, neither useful nor ornamental. It is to be hoped that before any radical step be taken this matter may be fully discussed. Of course the missionaries will be criticised. But the most of us are prepared to stand criticism for opposing what seems to be a hindrance rather than a help to the true progress of the kingdom of Christ for which we labor, wait and pray.

City Government—For the People, By the People, Of the People.

Philadelphia, Jan. 25, 26.

By a very natural and appropriate course of events Philadelphia, the city where our national governmental structure was framed, has the new honor of having welcomed and sheltered last week a body of men whose work, in its fruitage decades hence, may seem nearly as vital to the social welfare as that of the Constitutional Convention of 1787. After long years of deprecating municipal maladministration, after many noble—but often sporadic and spasmodic—attempts to reform in various localities, too often undertaken without the powerful aid of the co-operation of kindred minds elsewhere, or after such a comparison of views as an annual conference makes possible, at last the men and women of the country interested in good city government have met together. They have listened to phenomenally able and instructive essays, addresses and debates, profited by the interchange of thought and sympathy of two days of companionship in a delightful environment, and conceived the idea of forming a national league and conference. This organization will probably meet again in the spring, somewhere in New York State, with the real, if not avowed, purpose of beginning to exert practical influence by giving to as many members of the New York Constitutional Convention as can be induced to attend the benefit of its practical, suggestive discussions.

It is scarcely possible to speak too enthusiastically concerning the conference of last week. In its purpose, its enthusiasm, the high average of its intellectuality and moral purpose, the superior quality of its personnel, the appropriateness and symbolism of its meeting place—the gallery of the Art Club—the recognition given by it to woman and to it by the best women of Philadelphia, and the absence of friction in its deliberations, certainly were unusual.

Doctrinaires and practical business men touched shoulders. Terseness and lucidity of statement were generally displayed, and the keenest wit and most scathing invective gave spice to the solid food of facts contributed by men who know the conditions which exist today in our large cities.

A wide range of territory and varying interests were represented, as the following list of organizations sending delegates will indicate:

City Club and Good Government Club of New York City, Good Government Club of Yonkers, N. Y., the Municipal League and Public Opinion Club of Philadelphia, the Advance Club of Providence, the Library Hall Association of Cambridge, the Boston Citizens' Association, the Taxpayers' Association and the Reform League of Baltimore, the Municipal League of Milwaukee, the American Institute of Civics, Presbyterian Ministers' Association of Philadelphia, and the Boards of Trade, Reading, Pa., and Minneapolis, and the National Civil Service Reform Association.

In addition to these must be noted such interested on lookers, sympathizers and participants in the debates as Editors Gilder of the *Century*, Mead of the *New England Magazine*, Weston of the *International Journal of Ethics*, Godkin of the *Nation*, Baxter of the *Boston Herald*, Spahr of the *Outlook* and Maynard of the *Christian at Work*, and Mayors Stuart of Philadelphia, Schieren of Brooklyn—who shares with Hon. Carl Schurz the honor of having stirred the conference to give them ringing cheers—Hon.

Theodore Roosevelt, Franklin McVeagh, John Field, Professors James of the University of Pennsylvania, Sherwood of Johns Hopkins, Jenks of Cornell, Wilson of Brown, and Rev. Drs. Washington Gladden, J. H. Ecob, W. S. Rainsford, Theo. C. and Leighton Williams and W. H. Roberts. Very great value to the conference came from the dignified, wise presidency of Hon. J. C. Carter, leader of the New York bar, one of the counsel for the United States before the Bering Sea Arbitration Tribunal.

With such a body of clean, hard-headed delegates, enthusiastic because of victories recently won and the consciousness of the righteousness and patriotism of their cause, and with such an array of speakers, it was unlikely that the conference could fail unless there was lack of sympathy and too much theorizing. Fortunately, the sense of comradeship was instantly felt. Men from Maryland, where "Supreme Boss Gorman" rules, immediately let their hearts go out to the men from New York, with its self-perpetuating dynasty of oligarchs, and the first session, with its papers by Messrs. Storey of Boston, Bonaparte of Baltimore, Kelley of New York, Low of Brooklyn, Mercer of Philadelphia and McVeagh of Chicago, describing the actual condition of affairs in each city, the merits and demerits of each city's government, were packed so full of facts, interestingly stated, and interspersed with such scintillations of wit or stirring appeals to high ideals, that the practical value of the conference to men who had traveled far to attend it was instantly made clear, and with rare exceptions every subsequent contribution can be described in the same way. Wiser words were never given to a body of reformers than those of Hon. Theodore Roosevelt, when late on Friday night he gave from his heart the result of long years of service as a reformer of municipal, State and national politics:

Display the manly virtues. Let not criticism degenerate into cynicism. Affect intimately, directly, your political unit, your ward, your district. Get in touch directly with conditions as they are and know men as they average. Do not let the best be the enemy of the better. Let everything be done above-board, in an American way.

It is impossible within these limitations of space to give more than mere mention of the papers read and individuals who participated. Berlin and its model city government, with their lessons for us, were described by Dr. Leo R. Rowe. Hon. Carl Schurz clearly established, what was so often emphasized by others, the value, yea, imperative necessity, of a rigidly enforced, logically and fully developed civil service system, based on merit, not on partisanship. Mrs. Joseph Mumford of Philadelphia wittily and sagaciously showed the immense waste of good timber for the municipal structure which society now permits by not using to its uttermost limit the leisure—rapidly increasing—culture and moral enthusiasm of American women, and here again practical hints ballasted a beautiful theory. The Necessity of Separating Municipal from Other Elections was set forth by Mr. Moorfield Storey of Boston and by Mr. W. Harris Roome of New York, the latter a splendid specimen of the stalwart, educated, patriotic young men that have enlisted in the City and Good Government

Clubs of that city. As their delegation marched into the hall on Thursday morning, and one scanned their faces and bearing and contrasted them with that of the average politician of the land, one's heart gave a great leap for joy to think that a new day had dawned and new channels for patriotic self-sacrifice had opened before and been entered upon by decent young America.

The value of educational methods, such as the introduction of text-books on civics, attractive histories, selections from historical literature for reading-books, courses of lectures like those given by the Old South Society in Boston and the American Society of University Extension in Philadelphia, proper use of public libraries, the establishment of sympathetic relations with newspapers, were described by Mr. Edwin D. Mead of Boston. In commenting at the great public mass meeting upon this address of Mr. Mead's, Mr. Charles J. Bonaparte, the wit and satirist of Baltimore, showed that there was as vital a distinction between the value of mere intelligence about, and real education for, civic affairs as there is in every other sphere of life. To put it in his caustic way: "It doesn't make a man the better citizen because he is able to read the English written on the face of the two dollar bill which he receives for his vote."

The problem as it relates to the duty of the churches and their functions in solving it was referred to incidentally, but positively, in Dr. Washington Gladden's wise paper on methods by which good citizens can influence city officials, and very positively and radically discussed by Rev. Drs. Ecob, Rainsford and Roberts. The first took more radical ground than the last two, and, unless appearances were deceptive, better represented the feeling of the conference. Dr. Ecob believes in the church as an organization and the clergyman as a clergyman not only having an opinion on every ethical, economic and political question, but also fearlessly proclaiming it with a concreteness that admits of no misinterpretation. Neither Drs. Roberts nor Rainsford think that this is wise or possible among Protestants, the laity wisely refusing to be led to the polls, or anywhere else, by the clergy, save by indirection in so far as conscience carries home the truth of great principles courageously and fearlessly affirmed. Dr. Ecob would abolish the distinction between the secular and the spiritual. Dr. Rainsford sees very good reason why the church cannot and ought not to be very far ahead of the ethical sentiment of the community, and is glad that the church is as slow as she is in committing herself to great reform movements. As the ponderous driving wheel in the social machine she can do no other way without wrecking herself and misleading society.

In attempting to state succinctly, if possible, a few of the principles that seem to have crystallized in the minds of the majority of the experts present, it is absolutely necessary to emphasize first the sentiment expressed by Mr. Moorfield Storey that "municipal reform is only a question of will," or, as Mr. McVeagh of Chicago put it:

It is not the bad citizen who needs to be reformed; it is the "good citizen." The bad citizen is in a hopeless minority, and the

good citizen is in a hopeless majority. The worst feature of the good citizen is his ignorance and his ignorance of his ignorance. The good citizen must be taught that no city government in a free country can rise above the level of the political energy of the community and that no man can be a good citizen with the irresponsibility of a subject.

Once taught this, the conviction now obtains that the citizen must be made to feel that his convictions on national and State politics ought not to have the slightest influence upon his choice of men to administer the affairs of a corporation in which, as a taxpayer or resident, he is as vitally interested as a stockholder, bent upon economy of administration, is in a bank or factory. Whether such a favorable conception of the function of municipal government can best be secured by the formation of separate municipal parties, or by means of selection from the candidates of the regular national parties and by occasional nomination of independent candidates, is an open question. Mr. Charles Richardson, president of the Municipal League of Philadelphia, argued for the former. Mr. Samuel B. Capen's paper urged the latter course.

Given the good men elected, then what? They must have, as an instrument to work with, a charter to work under, one that centralizes authority in the mayor, that forbids, if possible, constant interference of the State legislature, that provides for the selection of all but heads of departments by examinations under civil service rules, that places experts at the heads of the departments—civil engineers, for instance, as heads of the department of public works—that prevents too frequent elections, gives mayors the right to veto legislation and limits the rates of taxation to value of property, and in New York State gives citizens or corporations taxed a right to sue derelict officials for waste, all the time remembering what Hon. Carl Schurz says, that "if Gabriel drew the charter and it is left to Lucifer to execute it then the city will still be corrupt, or if Lucifer draws the charter and Gabriel executes its provisions it may be a very decent city."

But, given good charters and good executives, there still remain the municipal legislatures, which today are the ulcer spots on the body politic. One chamber is all that is needed. The composition of this should not be determined by town meeting standards. District needs should be subordinated to the municipal, and aldermen should be elected on a general ticket.

The Philadelphia Municipal League, the host of the occasion, filled that position with rare hospitality and tact. Daily lunches, served in the Art Club, gave delegates and visitors an opportunity to meet socially their fellows and many delightful women of the city. Thursday evening the solid business and professional men joined the delegates at a rich banquet of viands spiced with wit and wisdom.

G. P. M.

BRING THE LAYMEN FORWARD.

BY REV. G. BENEDICT, HAVERHILL.

The pastor should seldom lead the prayer meeting. He will either make it a lecture or get it into a rut. Few men can conduct a meeting week after week and keep it fresh and lively. Many a brilliant preacher, many a perfect pastor, many a rare executive fails as a leader of prayer meetings. He may delight his people every Sunday with the originality and variety of his sermons, but when he tries his hand at

inspiring the utterances of other men he becomes a mannerist, and mannerism is the weapon which an all-wise Satan has used to kill the prayer meeting.

The members of the church should lead the meeting in turn. It will teach them to prepare for it; it will teach them responsibility; make them more prompt, frequent and brief in their testimonies and prayers; lead them to sit up in front and in from the aisle; reveal to them the dispiriting effect to the man on the platform of a meeting which drags; and in every way bring them into closer knowledge of the work of their pastor and into more intelligent sympathy with him.

In a word, the midweek meeting should not be *by* but *for* the pastor. The church should aim to make it for him what he endeavors to make the Sunday services for them. On Sunday he gives them the results of his week's thought, study, prayer and Christian experience for their help and encouragement in Christian service. At the midweek meeting they should give him the result of their week's thought, study, prayer and Christian experience to help and encourage him in Christian service.

If our churches will cease putting the midweek meeting into the hands of one man or set of men, the words "prayer meeting" will take on a very different meaning to the non-elect and, possibly, also, to some of the saints. It will certainly make the prayer meeting to many a pastor what possibly the Christian Endeavor meeting is to many a one already—an inspiration and a delight.

A LESSON FROM PRESIDENT SHAFER'S LIFE.

It is a rare event for the president of a college to die in office and Miss Shafer of Wellesley is the first woman in America to be thus called from the active duties of such a position. Miss Mary Brigham, when president-elect of Mount Holyoke College, met with a tragic death from a railroad accident in the summer of 1889, only a few weeks before her official connection with the institution was to begin.

The salient points in Miss Shafer's character were briefly summarized in these columns last week, and a further analysis of them reveals more and more the symmetry of its development. Few women who have led a public life for so many years have had less of incident in their careers. Doubtless, in common with all others, she had strictly personal experiences which could be marked as crises, but to all outward appearance the tides of her life ebbed and flowed with surprising evenness. In a recent letter to the writer she spoke of this lack of incident and said that it would be difficult to decide what early influences were most instrumental in shaping her career. She was not identified, like Lucy Stone, with inaugurating any special movements in behalf of women. Nor did she take the initiative, like Elizabeth Peabody, in any distinctive form of educational effort. She did not have the prestige, like Miss Ada Howard, of being the first college president among women in the land. Nor did she bring to the office those magnetic qualities whereby Alice Freeman, her immediate predecessor, carried the girls by storm. Nevertheless, during her sixteen years' connection with the college, first as professor of mathematics and then as its chief executive, she was both an advocate and an exponent of all the higher

interests of her sex. She was everywhere recognized as a strong personality, with singular ability to guide affairs into broader channels and to larger issues.

When Miss Shafer was appointed to the chair of mathematics the retired principal of a famous old New England seminary wrote to one of the faculty: "You may tell Mr. Durant from me that if he has a teacher of mathematics who believes the Bible he will do well to hold on to her." This throws light upon her firm religious convictions. Doubtless her fondness for the exact sciences gave stability to her faith and its remarkable judicial quality to her mind. One who knew her intimately said of her before her death: "It is her dispassionate



HELEN A. SHAFER.

fairness, her excellent judgment, which more than anything else gives her power in the institution. She is judicially open to conviction in deciding a question and it is not too much to say that I have never heard the imputation of the slightest injustice brought against her. There is something of largeness which, as I think, came from Oberlin in the old days—perhaps this is true still—from the influence of those strong men like Mr. Finney and President Fairchild."

In association with her pupils she was affable, but always womanly and dignified. She had a certain air of reserve which, however, did not check the growth of spontaneous affection on their part. This was abundantly manifest at the last Commencement when the announcement that Oberlin had conferred upon her the honorary degree of LL. D. was received by students and alumnae with a tumultuous round of loving and loyal applause.

It is because Miss Shafer's life was so completely rounded that the public did not fully realize how gifted she was as a mathematician. Had she elected to confine herself to her chosen field of study she could easily have attained a brilliant reputation on both sides of the Atlantic. As it was she reached her position of commanding influence not by virtue of any exceptional advantages or through the fame of extraordinary gifts, but by a superlative fitness born of cultivating herself thoroughly in all directions. Herein lies its obvious lesson. Out of her faithful, steady endeavor in paths of duty opening close at her feet, out of harmonious adjustment of her plans to the will of God concerning her, out of the clear insight and broad outlook which a consecration to noble ends is sure to bring, she stood at last crowned with "honor, love, obedience, troops of friends." Herein lies its inspiration to all younger women who, along the lowlands of common, everyday service, are striving to attain the ideal womanly life.

F. J. D.

The Layman in the Prayer Meeting.

His Duty and His Opportunity.

A PROFITABLE SERVICE.

One of the prominent pastors in Chicago, whose prayer meeting is famous throughout the country, proposed the following topic for a recent Wednesday evening gathering: What sort of a midweek meeting do you get the most good out of? He urged his people to come prepared to say right out what might be in their hearts. Perhaps 500 persons were present. After parts of two or three stirring hymns had been sung, led by the pastor, the whole congregation united in repeating the Lord's prayer. Following another hymn came the reading, responsively, of the evening's lesson from the Scriptures. Then the pastor stated again the subject of the meeting, told why it had been selected—in order that he might know what meetings are the best for the average Christian—then named some of the subjects which, during his pastorate, had been considered: a series of meetings on explanation of the Apostles' Creed, four meetings on the four P's, the prayers, promises, precepts, prohibitions, of the Bible, meetings at which some special topic introduced by a text of Scripture had been discussed, meetings in answer to the questions, What do the Scriptures say about regeneration, repentance, faith, sanctification? etc., meetings in which the clauses of the Lord's Prayer had been explained, the object always having been to introduce as much variety as possible and to have no two meetings exactly alike.

Some meetings, therefore, had been almost wholly devoted to prayer, others to conference, in others the pastor had taken up nearly all the time, in still others he had said almost nothing. Following this statement came singing, then the brethren began to speak. One said those meetings were best for him in which he got the most instruction. He could carry away most from these meetings. Another said he came to these meetings weary and wanted rest. He thought those meetings were best in which a Scripture subject was discussed and some special Christian experience was brought out. Another said all were good. He could hardly say which were best. He would not like to miss any of them. Another, a prominent business man, said that he had long ago made up his mind that if any meeting during the week must be missed it would be one on Sunday, rather than the prayer meeting, that to him this was the great source of Christian strength. Another found himself run down by Wednesday, needing refreshment, an impulse, a push to take him along to Sunday, so he always came to the Wednesday evening meeting, and found what he was seeking. Another got most out of the singing, which in these meetings is lively, frequent and well sustained. A last speaker thought the good he received depended most on the spiritual condition in which he came to the meeting.

After these and similar statements had been made with great promptness, with apt remarks, explanatory and supplemental, thrown in by the pastor, who stood while the brethren were speaking, several prayers were offered, then the meeting was brought to a close by warm and glowing words from the pastor, who announced that the next

meeting would be a sort of memorial meeting for several excellent women who had recently been removed from the church by death, and that then they would have a push meeting in accordance with the suggestion made in one of the testimonies which had been given.

From first to last there was not a moment without interest. Everybody was on the alert to hear every word. Prayers were tender, brief, earnest. The hymns were chosen with rare felicity. The atmosphere was a spiritual one. In going away from the church one could not help saying, "A church which has a prayer meeting like this cannot fail to be a power." Yet such a meeting can only be maintained as a result of constant thought and preparation on the part of the pastor and his leading people.

To have such a meeting is worth all its costs. Indeed, a church without a midweek meeting in which Christians are refreshed and spiritually invigorated is no church at all. In another church, large and strong, foremost in every good work, the prayer meetings are places for the discussion of matters which concern not only the welfare of the church but the public welfare. Here such topics as, What do parents owe those who teach their children in the Sunday school? What impression has the World's Fair made upon you, and thoughts suggested by the Sunday's sermons are considered, and always with interest and profit. The chief purpose in reporting these meetings has been to call attention to the paramount importance of the midweek meeting. As one pastor says, put the prayer meeting first in your thought, the Sunday night service second and last of all the service Sunday morning, then the church will take care of itself. His church does, and without any need of resorting to strange and startling topics for treatment or announcing any new departures in theology or proposing to shorten his discourse to fifteen minutes.

Any church whose membership cares more for the gospel than for crowds, for truth than sensation, for character than emotion, will find in the long run that this plan of sticking to the gospel will bring more people into the church, and make them worth more when they have entered it, than any other which the ingenuity of man may invent.

FRANKLIN.

THE SILENT MAJORITY.

One of our Maine pastors was perplexed about the weekly prayer meeting of his church. The attendance was good, many of the members "took part" regularly, but there was a large silent majority. He tried various plans to encourage the silent ones, with, however, little success and considerable failure. At last he arrived at the sensible conclusion that this condition of things was natural. That in the weekly meetings of most churches there was a silent majority who had good and sufficient reasons for their silence.

And so he thought on this new form of the problem, How to make the weekly meeting of such a character that every one, old or young, educated or ignorant, could and would "take part" easily and naturally. The solution he reached has been tried in

his weekly meeting for several months, with success from the first.

A prayer meeting committee of three has for one of its duties the appointing of some one each week to write a five-minute paper on the topic for the evening. This paper is read by the author and takes the place of the pastor's opening remarks. The result is freshness in each meeting, rest for and from the pastor and breaking the ranks of the silent majority.

Another feature is the introduction among the hymns of the praise service of a responsive reading. Even the children "take part" heartily in it. But the most distinctive feature has to do with the meeting as one for prayer. And it consists simply in using, in the place of the pastor's opening prayer, forms of written prayer, read or repeated in unison. The silent majority has surrendered in a body. Each voice unites in a reverent, sincere outpouring of the soul to God through forms that have been dear to Christian worshippers for many years. Now this does not diminish the use of extempore prayer in the meetings. At first the pastor feared that it might, and, indeed, told his people that if it did it must be given up, for it was introduced as an addition to extempore prayer, not as a substitute for it. But his fears were groundless. Experience has proved that it acts as a healthful stimulus on the extempore prayer, making it more sincere, more simple, more noble in sentiment and diction. It has not even done away with the pastor's prayer, the place of which it has taken, for it is usually the pastor's custom to gather up a few of the most practical thoughts of the meeting at its close and to follow them with prayer.

D. L. Y.

A LAYMAN'S VIEW.

The trouble with our prayer meetings is that comparatively few of the members of our churches attend. We lack numbers. Few feel under any obligation to be present, or any special responsibility for its maintenance. With the majority of our church members it has not been included in their plan of daily Christian life. The prayer meeting evening has not been consecrated and held sacred to such a use, or, if some faint notion of duty has rested upon our church members, it is set aside for the slightest reason, and week after week the prayer meeting gets the go-by.

More than thirty years ago I came to feel that I was at fault in this matter and that I was losing what I much needed in my Christian life. I resolved to correct my fault. When that year of service had ended in my business engagement and I was making a new contract with my employer, I said to him, "Hereafter I want Friday evenings for myself." My wish was granted, and I then dedicated my Friday evenings to attendance upon my church prayer meeting. Since that time I have never allowed anything except illness, or attention to my duty as a Christian citizen to attend the caucus of my party, to interfere with my duty to my church. Duty soon grew into privilege and, possibly, into a confirmed habit, until now I feel a sense of loss if for any reason I am kept away from the assembly of the saints.

Having settled the matter of my personal duty to be present at the prayer meeting, the question, Can I do anything to add to the interest of our prayer meeting? forced itself upon me. I had to admit this claim also. I love the place of prayer. I love the communion of saints, and if, by the grace of God, I have been able to do anything for the prayer meeting, it has done infinitely more for me. I thank God for inclining me to make, so many years ago, such a decision. Pastors and church officers should strenuously urge this duty of attendance upon all persons who seek admittance to the membership of our churches. If I were a pastor I would ask all candidates for admission to my church, Do you intend to be present at our prayer meeting?

Henry Ward Beecher once said, "You can't make a fire with one stick." Numbers are wanting in our prayer meetings, and in most churches lack of numbers are discouraging to the few who do attend, as well as disheartening to many a pastor. Making a liberal allowance for the absence of mothers who have the care of small children and of infirm and sick persons and of those who have the care of the sick, I ask if fifteen, twenty, thirty, forty persons are a fair representation at our prayer meetings of a church membership of four to six hundred? Does not their absence suggest the inquiry of our Lord, "Where are the nine?"

A. S.

HOW DEACON S. LED THE MEETING.

BY HIS PASTOR.

There is not another man living who can lead a prayer meeting equal to my Deacon S. He is never twice alike in his methods, but he always has some way of making every one take hold. We are always interested, and go away saying, "What a delightful meeting!" It was our week of prayer. Monday evening we prayed "for our church"; Tuesday "for our congregation"; Wednesday "for our Sunday school"; Thursday "for our Y. P. S. C. E."; Friday "for our neighborhood." Deacon S. led the Monday evening meeting. "What proportion of prayer," said he, after the opening hymns, "should be thanksgiving and what petition? First, what proportion thanksgiving?" Various answers were given.

"Well," said he, "I think one-half, and I propose that one-half our meeting tonight be thanksgiving. Here are some slips of paper. Will each of you please write on one of them what one thing in connection with our church during the past year you most thank God for. Will our young Brother B. distribute and collect the slips and then come up here and read them? Meanwhile we will sing."

There were various answers given, but the keynote seemed to be thankfulness for opportunity of Christian service. Here are some of the slips:

"I thank God that through our church I was brought to Christ," "that it has brought me into more aggressive Christian work," "that its success proves we are led of God," "for the help its members are to my Christian life," "for bringing so many little children into the Sunday school."

"Now," said Deacon S., "let us have a sentence prayer of thanksgiving."

This suggestion was followed.

"And now," said the deacon, "for the petitionary part of our meeting. Will

Brother P. kindly distribute, collect and read the slips, and will you please each write the one petition for our church the coming year you have most at heart?"

Many answers were for the Holy Spirit, for the Christian graces. Others, specifically, were "that we may be a soul-winning church," "that the men of the neighborhood may be brought in," "that the young may come over the line," "that each may do his work," "that each member may personally lead one soul to Christ," "money to pay our bills."

"Let us have a sentence prayer of petitions," said the leader. Considerable time remained after this and the meeting was thrown open to each one's will. The moments were fully occupied. This is a very imperfect sketch of a most enjoyable meeting. God bless my wide-awake deacon, and may his tribe increase!

That mind is best which is most impressionable. There are times when the cawing of a crow, a weed, a snowflake, a boy's willow whistle, or a farmer planting in his field, is more suggestive to the mind than the Yosemite or the Vatican would be in another hour.—Emerson.

CURRENT THOUGHT.

AT HOME.

Says the Point of View critic in the February *Scribner's*: "In these days, when there is so much talk of heredity, we ought to recognize, as usually we do not, our obligations to the decent men and women from whom we have the good fortune to be derived. The ancestor who hands us down money gets recognition. . . . But the saints in our family records—the men and women who have made a stand for us against sensuality and laziness—we do not half appreciate. . . . The wise king was as sagacious as usual when he said that a good name is rather to be chosen than great riches, but he was indisputably and obviously sagacious if, when he said 'a good name,' he meant good blood."

Prof. H. G. Mitchell of Boston University thus sums up in *Zion's Herald* the present state of opinion concerning the authorship of the Pentateuch: "Biblical scholars, including the most conservative, are practically unanimous in holding that the Pentateuch, whoever put it into its present form, is a compilation. The only question is really that of its age. A few still assert that Moses wrote it. Of the rest, while some deny that he had any hand in it, others maintain either that the documents used in the composition of the Pentateuch were based upon Mosaic originals, or that, at least, they present a substantially correct picture of the life and work of the lawgiver. What the result will be cannot now be foretold, but the present tendency seems to be toward greater conservatism, so that Professor Stroch is probably correct when he says that, while the view that Moses himself wrote the Pentateuch must be abandoned, any essential change in the conception hitherto current of the history of Israel, and especially of the work of Moses, will not be produced."

Proselyting is constantly growing less popular in nearly all Protestant denominations. Some ministers still regard that method of building up their churches as evidence of their large success and boast of the numbers they have persuaded to come to them from other churches, but they are exceptions. The *Christian Advocate* cites the case of one such Methodist minister, with these significant comments: "Wherever such statements concerning denominations holding the same doctrines in substance are made a matter of publicity and jubilation they indicate a vanity that is of the earth earthy and support an un-

worthy competition whose root is selfishness, and a sectarianism which passes the bounds of a just and generous denominationalism. The minister who endeavors to induce members of other evangelical churches to sever their connections and join his communion; who conceals or minimizes the peculiarities of his own body to bring about such a result, especially if he informs them that there are no differences practically; who is better pleased to see the prominent members of other churches in his congregation than he would be to see a degraded sinner appear there seeking to find the way to reformation and heaven, will be sure to boast of such accessions." Rev. Dr. Donald of Boston says of the Episcopal Church: "The growth of the church is, to a very considerable extent, apparent, not real. We are shifting the position of the troops, but are not increasing the army. I can measurably understand the glee of some small-souled Episcopalian who proudly reports that he has got so many Baptists and Methodists into his confirmation class, though I cannot see on what principle he counts them as converts to the Church of Christ; but on what possible principle can any clergyman be grateful for a swelling number of communicants transferred from other and often neighboring parishes of his own communion?"

ABROAD.

Charles Dudley Warner, in the February *Harper's*, says: "When an artist of any sort is tempted for money to turn out quantity instead of quality, or to let any consideration of profit enter into the ideal work he is doing, his intellectual demoralization begins. . . . Some men resist this temptation. We can believe that Hawthorne never would have yielded to it. Lowell could not have yielded to writing to order; the very suggestion paralyzed his genius. . . . There are living writers who have been demoralized to overproduction by this temptation. They have reduced authorship to a trade. It is not simply that they 'pad,' in the technical term of the craft, but they attempt to draw from un replenished reservoirs. . . . The remark of a magazine editor that the quality of MSS. offered has recently deteriorated is suggestive and alarming."

The eminent Wesleyan theologian, Dr. Rigg, in the London *Quarterly* (January) exposes certain unmistakable results of Dr. Pusey's Life and Work, viz: "It is now commonly acknowledged by clerical correspondents in Anglican ecclesiastical newspapers that the middle classes refuse to accept the sacramental teaching and the ritualistic opinions and practices of the dominant section of the clergy. . . . Nor can it but be injurious to Christian nobleness of character in the rising generation among the English upper classes if the principles of priestly rule over the conscience and of sacramental confession are inculcated by those who have a chief hand in the molding of the character of cultivated Englishmen. . . . It seems not improbable indeed that there will be not two but three distinct sections in the event of disestablishment—a Romanizing section, an 'Evangelical' section and a Broad Church section. Such is the prospect which faces us. How far the Neo-Romanizing section, the Church of the Church Union, would be likely to go, when freed from the state bond and organized into a separate sect, must remain a question. But, judging from what we know . . . it might fairly be doubted whether in the England of Laud and of Pusey the 'Church of Lord Halifax' would shrink from any ritualistic and Romanizing extreme short of acknowledging the papal claims."

Two yarns twisted together make the thread of life, one gold and the other iron, one God, the other self. Life is not solely He, it is not solely I. The breath that goes out is mine, the breath that comes in is His. There is one respiration for the body and one for the spirit. —P. C. Mozoomdar.

The Home

POVERTY.

The city woke. Down the long market place
Her sad eyes wandered, but no tears they
shed.

In her bare home a little child lay dead;
Yet she was here, with white, impassive face,
And hands that had no beauty and no grace,
Selling her small wares for a bit of bread!
Since they who live must eat though sore
bestead,

What time had she to weep—what breathing
space?

Poor even in words, she had no fitting phrase
Wherein to tell the story of her dole,
But stood, like Niobe, a thing of stone,
Or mutely went on her accustomed ways,
Or counted her small gains, while her dumb
soul,

Shut in with grief, could only make its moan!

—Julia C. R. Dorr.

A few months ago a young lady was sent to a family in response to an application for a servant. Her refined appearance inclined the head of the family to believe there was a misunderstanding. He said, "But I want some one who can do the washing with all the rest." To his surprise and gratification came the reply, "I will accept the place and do all the work." Later on it was discovered that the girl had received a good education and had also learned a trade. But ill health compelled her to make her education an end, instead of a means to an end, and she could not work at her trade. Compelled to do something for a livelihood, the family physician recommended domestic service. After a long struggle, during which many bitter tears were shed, she surrendered, or conquered. Can any one doubt that, having been married, she is a far better wife today than if she had been a "saleslady" or a fashionable milliner? "Going out to service" is degrading only when the occupant of the place degrades it. But false pride and foolish prejudice keep many young women today in the ranks of the unemployed while there is a constant demand for them to serve in homes.

A striking object lesson for women who are not ill but only "tired all the time" was unconsciously given by Mrs. General Custer at a public reading in Boston last week. Standing before her audience, the embodiment of grace and abounding vitality, she exclaimed, "We couldn't help being happy because we were so gloriously well all the time." As she pictured garrison life on the frontier it was easy to discover the secret of this superb health. Living in tents or rudely constructed houses, engaging with the zest of children in outdoor sports, enjoying food with appetites uncloyed by dainties, having no occasion for social rivalry or struggle to keep up with changing fashions in dress, no wonder that she and others who, in early womanhood, were not slaves to artificial standards of living find themselves at middle age in possession of magnificent physical powers. We cannot all, indeed, adopt this primitive mode of existence, but we can insist for ourselves and families upon the practice of some of the principles upon which it rests. It is refreshing when surrounded by so many delicate young women who find the grasshopper a burden to meet occasionally one of their sex who rejoices in a superabundance of vitality.

THE HOUSEKEEPER'S LIBRARY.

BY ANNA BARROWS.

The day is past when the thoughtful housekeeper can be satisfied with one or a half-dozen cook-books for her guidance in the emergencies which constantly arise in household affairs. The family receipt and medicine books, with remedies for all ills that flesh is heir to, have served their purpose and may be replaced with a higher order of literature. Today, instead of covering many topics in a large volume, the tendency is toward small books, with the fuller explanation of a single subject. These extremes are well illustrated by contrasting Mrs. Beeton's ponderous book, the English authority of a generation ago, with the Lamb Prize Essay, written by Mrs. Mary Hinman Abel and published by the American Public Health Association in 1890. The latter is a little book, despite its long title—Practical, Sanitary and Economic Cooking Adapted to Persons of Moderate and Small Means. It is, perhaps, the one book which best represents the application of modern scientific thought to the art of cookery, yet it is too brief an outline to be sufficient guide for a young housekeeper, but may be used as a key to the older, larger cook-books.

There are many so-called cook-books which are of little use in untrained hands. A string of recipes, even if the proportions are correct, are of slight value to the beginner unless reasons are given and processes explained. Mrs. D. A. Lincoln's Boston Cook-book, Miss Parloa's Cook-book and Marketing Guide, or her more expensive Kitchen Companion, and Mrs. Rorer's Cook-book are each and all well adapted to the needs of the average American home. Each of these authors has also published several minor works which are helpful. Marion Harland's Common Sense in the Household and Mrs. Henderson's Practical Cooking and Dinner Giving were among the pioneer books which still hold their own. Mrs. A. D. T. Whitney's Just How and Mrs. Helen Campbell's Easiest Way are excellent in their details.

Another line of books, which hardly take the place of the regulation cook-book but which cannot fail of interest to a practical woman, are such as Mrs. Bayard Taylor's Letters to Young Housekeepers, Miss Corson's Family Living on \$500 a Year, Catherine Owen's Ten Dollars Enough, etc., also various books by Mrs. Emma P. Ewing and by Marion Harland and her daughter, Christine Terhune Herrick.

For more elaborate cooking and serving we must turn to French authorities like Soyer, Gouffé and Francatelli or, of later date, The Franco-American Cookery Book, by F. J. Déliée, and The Table, by Filippini of Delmonico's. The series of dainty little books by Thomas J. Murrey belong to this class; one of the best of these is Salads and Sauces.

Sickroom cookery is fully treated by several physicians and others: Food in Health and Disease by J. B. Yeo, M. D.; Food and Dietaries by R. W. Burnett, M. D.; Invalid Cooking by Miss M. A. Boland; Foods and Feeding, Diet in Relation to Age and Activity, by Sir Henry Thompson; Foods for the Invalid and Nursery Foods by J. M. Fothergill, M. D. All these have suggestions for the well also.

Bread-making is thoroughly described, especially from the standpoint of the chemist and the professional baker, in The Chemis-

try of Wheat, Flour and Bread, by William Jago. Another book on this subject is The Dietetic Value of Bread, by John Goodfellow. The literary and aesthetic side of cookery is brought forward in such books as The Art of Entertaining, by Mrs. M. E. W. Sherwood; Delicate Feasting, by Theodore Child; The Art of Dining, by A. Hayward; Old Cookery Books, by W. Carew Hazlitt. The trend of modern scientific study of foods is shown in The Chemistry of Cookery, by W. Mattieu Williams; The Chemistry of Cooking and Cleaning; Food Adulterations, by Mrs. Ellen H. Richards; The Science of Nutrition, by Edward Atkinson and a series of papers by Prof. W. O. Atwater in the *Century Magazine* for 1887-88. The Story of the Bacteria, Dust and Its Dangers, and Drinking Water and Ice Supplies, by T. Mitchell Prudden, throw strong light on mysterious maladies which appear even in well-regulated families. Many of the government documents from the departments of agriculture and reports from the State agricultural stations contain interesting and valuable information about foods.

This list of books is by no means complete, many others on this and kindred topics are, or should be, in any large town library, and thus attainable by those who would not care or could not afford to own them all. A woman's club can see to it that this subject receives its share of attention in the public library, or where that institution is lacking the club may establish a domestic science bookshelf for its members, as is done by the Cantabrigia Club of Cambridge. This is in some respects so new a subject that much which cannot be found in books may be gained from the scientific journals. Some of the popular household magazines act as interpreters for the housekeeper, presenting new facts in a form easy to comprehend.

If each housekeeper will keep her own note-book, well paged and indexed, she may preserve many suggestions from friends, from observation, from reading, which would otherwise be forgotten. Topics with dates of articles useful for reference may be preserved, as well as clippings from the daily and weekly press.

MANY CLUBS OF MANY KINDS.

BY FRANCES J. DYER.

During Charles Dickens's visit to America in 1868 he was the guest of honor at a banquet given by the Press Club in New York. "Fannie Fern" and "Jennie June," pioneers among their sex in newspaper work, claimed a right to be present, and Horace Greeley supported their claim. The committee in charge objected and said, "Ladies, you have the opportunity of paying fifteen dollars for a ticket, provided you can find ladies enough to attend so that you may not feel lonely." Mrs. Croly—"Jennie June"—replied, "Sir, the ladies feel that they have not been treated like gentlemen and refuse to attend." This passage at arms proved an incentive to the women to form a club of their own, probably the first of the kind in America. It took the name of Sorosis, and included in its membership, in addition to the two writers already mentioned, Kate Field, the Cary sisters and a score of New York's most intelligent and progressive women. Almost simultaneously, and possibly having the precedence by a few weeks, came the organization of the New England Women's Club, with headquarters in Boston.

From this small beginning have sprung

up a multitude of women's clubs all over the country, nearly a hundred of which are federated into a national body, with representatives from twenty-five different States, and holding meetings biennially. Of the work and influence of these large clubs I can speak but briefly. They are sometimes called "married women's colleges," and have undoubtedly been useful in enlarging the horizon of thought and broadening the sympathies of their members. They have also served as training schools for extempore speakers and have vivified intellectual action in dull communities. The scope of several of the great clubs in cities is far beyond what most people realize. The Woman's Club of Chicago, for instance, apportions its work among a number of chapters. One branch recently undertook the reformation of the county insane asylum and the correction of abuses in a certain poorhouse. Another secured the passage of a law in favor of compulsory attendance at school on the part of children from six to sixteen a given number of weeks in the year. Again the club raised \$40,000 in three months for building a manual training school for homeless boys. The Cantabrigia Club of Cambridge has a fine school for domestic science, and last month held a series of meetings for an entire week devoted to household economics, with addresses and discussions by eminent educators and scientists and daily demonstration lectures in cooking. An operating amphitheater for the Cambridge Hospital is another feature of its work.

The first club to erect a building of its own and to form the pioneer woman's stock company was the Woman's Club of Wisconsin, which has a noble structure in Milwaukee called the Athenaeum. Five per cent. dividends are realized from the investment, thus proving it to be a financial as well as a social success. A considerable revenue comes from the rental of its large assembly hall for lectures, musicales, etc. The Indianapolis women followed soon after in the erection of their Propylæum, and two years ago the New Century Guild of Philadelphia dedicated a handsome building which is similarly owned by a stock company composed exclusively of women. These and many others have innumerable ramifications to their work.

But it is not my purpose to speak so much of these more ambitious clubs, which hold property, publish periodicals and engage in philanthropic or reformatory enterprises in addition to literary and social efforts, as to mention the more modest organizations whose influence both upon the individual and the community has been quiet but effective. Here, too, a process of elimination is necessary which forbids mention of working girls' clubs, now having a constituency of several thousands, of alumnae associations, press clubs and all similar bodies, which are either restricted to a certain class or are self-limited to certain lines of study, such as music, art or travel. Outside of these are a host of women's clubs, varying in membership from a dozen or so to two or three hundred, and whose main object is self-development along general lines of reading and study.

In examining nearly a hundred programs which have kindly been furnished me nothing is more striking than the variety of subjects which have engaged the attention of the members from time to time. This will be best apprehended by samples from rep-

resentative lists of topics taken from three different sections of the country:

NEW ENGLAND.

St. Johnsbury Woman's Club. One topic each from these divisions: Village Improvement, Current Events, Domestic Science, Education, History, Science and Literature. Some Practical Suggestions for Our Village; Chinese Exclusion; The Essentials of a Home; Manual Training in the Public Schools; A Hundred Years of Household Progress; College Settlements; Progress of the English Novel.

Tuesday Morning Club of Westfield. Reminiscences of Eminent Men (Whittier, Curtis, Tennyson, etc.); Blessings of Work: Winning the West: Loyola and the Jesuits; Spanish Art; A Trip to Labrador.

Woman's Club, Woburn. Glimpses of Insects; The Novels of George Meredith; Women of Africa; Crime, Its Cause, Prevention and Cure; Dialect Stories as Representing New England Life and Character; The Place and Value of Hypnotism; Liberty in Russia.

Woonsocket Fortnightly. A Talk on the Planets; Cardinal Ximenes, Christopher Columbus; Property Rights of Women; The Jews in Medieval and Modern Times; The Pottery of the Last Century; What Can a Hundred Women Do to Improve the City?

MIDDLE STATES.

Woman's Club, Orange, N. J. The Philosophy of Fashion; Evolution of Language; Observation and Work as Sources of Education and Culture.

Lend a Hand Club, Mt. Washington, Md. Japanese Flowers and the Mikado's Chrysanthemum Feast, illustrated with photographs.

Every Monday Club, Richmond, Va. United States History, alternating every fourth week with the study of some poet. Tolstoi, Dante, Rossetti, Victor Hugo and Ibsen have been among the characters chosen.

THE INTERIOR.

Woman's Club, Lansing, Mich. Joseph II. of Austria and His Reforms; History of Anæsthetics and Science of Alleviating Suffering.

Woman's Literary Club, Dayton, O. Child Life, with sub-topics on the Childhood of Genius; Life of American Children; Bible Study for Children.

Woman's Monday Club, Bellefontaine, O. Debate on the question: Who Is Responsible for the Incompetence of Servants—Mistress or Maid?

Woman's Club, Indianapolis, Ind. The Model Man; Nationalism; Recent Scandinavian Novelists.

Monday Club, Sheffield, Ill. Heroes and Hero Worship, taking Carlyle, Ruskin, Shakespeare, Goethe, Plato, Swedenborg, Montaigne and Napoleon as representatives.

The Atlantis, Quincy, Ill. Proofs of Evolution—of the planetary system, of the earth, of life.

Let no one imagine that the real scope of any given club is reflected in these few topics selected almost at haphazard and solely with a view to emphasizing the range of interests which they indicate. From them it will be seen that women nowadays do not hesitate to tackle any sort of a subject—medical, social, political, historical, scientific, literary or what not. And very good practice it is, too, for sharpening their wits. Naturally, however, this skimming over the whole field of human life and activity brings upon them the charge of superficiality. But let it be borne in mind that the root idea in nearly all these organizations is not so much thoroughness as suggestiveness. The lives of women are too apt to be narrow and frivolous, so whatever stimulates their thought, develops latent talents, lifts them above gossip and petty jealousy and enlarges their conception of personal responsibility to the home, the church and society in general should be welcomed for the positive good it accomplishes and not be frowned down on account of negative defects. Women need the attrition of mind against mind, and some of the best results of club life may be seen in localities remote from cities, where the members have been obliged to

depend mainly upon their own efforts rather than upon the services of specialists called in from the outside. The amount of downright hard work which goes into the preparation of a paper by these provincial people, and their vigorous handling of a subject in debate, is often a rebuke to the dilettante methods and languid interest of their cosmopolitan sisters.

A word, however, concerning the wrong side of clubs. Like many other excellent things they suffer from the American vice of excess. As a bright woman once remarked, "We are in danger of being clubbed to death." When the club leads to a dissipation, instead of stimulation, of one's powers, when it absorbs one's time to the neglect of home duties, when it becomes burdensome by reason of elaborate luncheons and similar excrescences, then it may rightly be stigmatized as harmful to its influence. But in so far as clubs provide wholesome mental stimulus, check small scandal and neighborhood gossip, relieve the monotony of household drudgery and stir the soul to a deeper interest in humanity they are to be commended. How properly to balance the right amount of solitude and society in one's life is a problem with many a woman today. As Sarah Orne Jewett says, "There are times when a solitary walk or row on the river, or a whole afternoon to one's self to grow quiet and think and plan in is the greatest help and comfort in the world." Again there are other times when one needs the tonic of entertaining talk or debate on matters outside the humdrum routine of ordinary affairs. Each individual must decide for herself whether she can make fellowship in a club tributary to her highest and best development as a woman. She also owes it to the community in which her lot is cast to ask the less selfish question: Can I exercise a wider influence for good in my family and outside of my home by joining forces with my sisters in organized capacity than by standing aloof?

THE SNOWSHOE RUNNER.

BY GEORGE ETHELBERT WALSH.

It had been an exceptionally cold winter in the Maine woods, and the mountainous region around Rangeley Lake had been covered with three or four feet of snow until life was almost unbearable for the animals. Everything that was not buried beneath the heavy mantle of snow seemed to be frozen out of existence. The trappers had found it almost impossible to attend to their traps, and nine-tenths of them had been unvisited for weeks. The snow was too deep and the upper crust too tender to permit traveling in the woods until warmer weather should prevail again.

But one trapper along the edge of the clear water lake had adopted a method of visiting his traps that proved very successful. Arthur Ingram possessed a pair of long snowshoe runners that he had made during his leisure moments in his father's cabin. When mounted upon these long runners, with his stout alpenstock in his hand, Arthur could rush along over the wintry snow fields like the wind.

The country around the lake and back of it toward Mount Saddleback was just hilly enough to make snowshoe runners invaluable during such a winter. Arthur had agreed to attend his father's traps during the present cold season, and his work was soon turned into pleasure. He became an

expert runner on the snowshoes, and he was able to make many miles a day in the clear, frosty air.

While the rest of the trappers grumbled at their unprofitable season the Ingrams reaped the rich rewards of ingenuity and perseverance. None of the trappers had ever found much occasion for using snowshoes, and they had consequently failed to adapt themselves to this method of traveling. There was never a season when the fur-bearing animals seemed to be out in greater numbers. They literally swarmed over the snow fields in search of food. Every trap had its victim each morning, and the young snowshoe runner returned home at night loaded down with the fruits of his day's work.

"We shall reap more profit than usual this winter," Arthur said to his father one night at sundown. "I never saw a time when the woods were so full of game."

"Yes, yes, lad, the hard winter brings them out," the old trapper responded; "and this snow is freezing up their food."

"It makes them wild with hunger, too," the young fellow replied. "Why, even the small raccoons and sables glare at me with a thirsty vengeance in their eyes as I pass them."

"Yes, hunger makes everything bold. I have seen a number of wild animals prowling around the cabin lately. They will get so desperate if the snow continues on the ground that they will attack a man pretty soon."

"They'll do it now, father," his son laughed. "The other day I met a good-sized bear in the woods and he started to give me chase, but I soon outran him. I was right at the beginning of a steep hill and I let him get close to me before I let myself out. Then we both started for a good race. The snow was smooth and strong and I glided along like the wind. But the poor old bear soon lost his balance, and, instead of running down the hill, he slid down on his hind haunches. He tried desperately to control his movements again, but it was impossible. He gained greater headway every minute, and before he was half way down the hill he was rolling over and over like a top. I shouted as loud as I could and the poor old fellow grunted and howled at every turn. He was in a sad plight when he reached the bottom of the hill, and he had forgotten all about his meal."

The old trapper looked anxiously at his son as he laughed heartily over this escape. "But you must be careful, lad," he finally said, warningly. "Remember you are alone in the woods and there is no one abroad to help you if a bear should corner you. You might be killed and eaten up in the woods all alone. Don't be too risky."

"There's no danger, father," carelessly replied the youth. "No bear or other animal in the woods could keep up with me on these runners."

And during the next few days he had plenty of opportunity to test his powers on the snowshoes. More than one small, fleet runner was chased by the boy, and overtaken after a short, hard race. The animals would eventually turn fiercely upon their pursuer and offer to fight for their liberty, but as they turned the youthful trapper would sweep by them with a rush and a loud laugh which must have confused the wild denizens of the woods.

"Some day ye'll get caught by a tartar,"

said old Jed Davis, "an' ye'll wish ye'd never taken so much risk. Ye better take yer rifle along with ye."

"These snow runners are better protectors than all your rifles," laughingly replied Arthur. "A rifle would hamper me in my work, and it would be of no use."

The old trapper shook his head. He was never known to stir without his rifle in his hands.

"Well, well, lad, ye're young, an' ye don't know so much as we older ones do. Some day ye'll find it out. It ain't safe fur ye to go into the woods alone with them snowshoes an' no rifle with ye."

"But I think they're safer than your rifle," Arthur answered, more seriously.

"Suppose you were attacked by wolves."

"I'd get up a tree an' shoot 'em one by one," promptly answered, the trapper.

"And I would run away from them," responded the boy.

The trapper gave the boy an incredulous look and turned away in disgust. But the boy's boast was not altogether a foolish one. He felt confident in his own powers and he secretly longed for a race with wolves after this interview.

About a week later he was descending the lower slope of Mt. Saddleback, heading directly for his home. He had several miles yet to travel, but the whole journey was down hill and he did not feel worried as he saw the sun set behind the snow hills in the distance. It was a keen, frosty evening and the young moon was already promising sufficient light to make his path clear. That day the boy had seen the first signs of wolves, and they were hungry, ugly looking creatures. And now as he hurried along, guiding his runners with his stock, he heard the frequent bark of a wolf in the distance, and more than once it approached so near to him that he looked around in alarm.

"I must hurry along," he thought. "I don't care so much for the race at night." But the time of the race was not left entirely to his choice. The feeling grew upon him that the woods were full of wolves and that they were following him. He became more alert and watchful as he sped along. The treacherous animals would be apt to spring from some close clump of bushes, and he avoided these as much as possible, keeping out into the open country.

Finally, the distant bark of wolves attracted his attention ahead of him. They seemed to be gathering in front of him instead of behind. Had they gained upon him and were they now cutting off his way down the side of the mountain? He shuddered slightly at the thought. The farther he went the nearer sounded the barks and howls of the fierce creatures. Suddenly he heard the sharp report of a rifle, followed quickly by another, and then, after a short interval, two other reports broke the stillness of the night.

"Some one is being pursued by the wolves," he ejaculated, half aloud.

Unconsciously he directed his runners in the direction from whence the shots seemed to come. The slope was steep in that direction and his speed increased rapidly. He was soon sliding along like the rush of a steam engine. The rifle shots continued to come occasionally, followed generally by short, sharp howls, as if a wolf were hit every time. Finally, coming out into the open country, the boy could see far ahead of him in the moonlight. He caught a glimpse of the whole scene in a twinkling of an eye.

A dozen wolves were surrounding a large tree in the frozen branches of which a man was perched. Arthur did not hesitate to sweep close up to the tree and the wolves. He made scarcely any noise in his flight, and the animals did not notice his coming until he was close upon them.

"Hello! Who's there?" he shouted, when within hailing distance of the tree.

"I'm Jed Davis. Hello! is that ye, lad?"

"Yes; do you want some help? I'll run down to the settlement and bring some fellows up with me."

"Good Lord, lad, ye'll have yer hands full in gettin' away from them howling beasts," groaned the old trapper, from the tree.

"O, no, I can outrun them," replied the boy.

But there was no time to be lost. The wolves had seen their new prey and they were already trotting toward the snowshoe runner, but Arthur had kept a sharp eye upon them. Although he had checked his speed somewhat he was still rushing along rapidly. With a quick push of his guiding stick he changed his course and started swiftly down the hill in another direction. The wolves, seeing their prey escape, increased their speed, until their pattering footsteps sounded like the falling drops of rain on a tin roof. Arthur soon found that the wolves were sure-footed animals and instead of rolling down the hill, as did the old bear, they trotted along gracefully.

It soon became a race for life. The wolves were desperate with hunger and they strained every muscle to overtake the boy. Faster and faster the snowshoe runner went until objects flew past him in an obscure way. The wind cut his cheeks and whistled through the fur of his cap. But still the wolves were close behind him. They did not gain upon their pursuer nor did they lose in the race. Arthur was now flying down the steepest part of his path, and he could not expect to gain or even hold his own afterward if he could not outdistance the wolves at this point. He anxiously noted his enemies as they hurried along, but to his trained eye he did not appear to be gaining. His heart grew heavy at the revelation. Either he could not go as fast as he anticipated or the wolves were swifter runners than he gave them credit for. The first creepings of fear stole over him and made him dizzy.

When nearly at the foot of the steep declivity he suddenly veered to the right. He remembered that another path led down the hill and ended in an abrupt chasm. This chasm was fifteen feet across and hundreds of feet deep. He felt that his safety lay in leaping this chasm and baffling his pursuers. It was a daring attempt, but the boy had not time to think of the danger. It was all decided in an instant. Half a minute later he was in sight of the dangerous chasm, with the wolves close to him. He crouched down upon his snowshoe runners and then sprang up with all of his strength as he reached the edge of the perpendicular declivity.

There was just an instant of confused thought and a wild blending of objects. Then Arthur realized that he had leaped the chasm and was gliding down the mountain on the other side. He breathed a short prayer of thankfulness, and turned his head to see the fate of his pursuers. Three of the wolves had plunged headlong into the chasm, another big one jumped clear across,

but he was so lamed by the effort that he could hardly walk, while the others had stopped their headway at the very brink of the precipice. The chase was over, and in a few moments Arthur glided up to his home. He told his story quickly, and a body of trappers started back to help Jed Davis out of his predicament. But they met him half way hurrying along through the woods. His first words were, "Have ye seen anything of the lad—Arthur Ingram?"

"Why, yes, he's at home," replied Mr. Ingram. "He brought the story of your trouble."

Jed was quiet for a moment, and then he broke out, half to himself: "Well, that boy saved my life. He took the wolves away from me, an' jes' flew along like the wind. I s'pose he outran them, an' left them in the woods somewhere. It does beat all. I ain't goin' to say nothin' ag'in snowshoe runners again."

SHUFFLE-SHOON AND AMBER-LOCKS.

Shuffle-Shoon and Amber-Locks
Sit together, building blocks;
Shuffle-Shoon is old and gray,
Amber-Locks a little child,
But together at that play
Age and youth are reconciled,
And with sympathetic glee
Build their castles fair to see!

"When I grow to be a man"—
So the wee one's prattle ran—
"I shall build a castle—so,
With a gateway broad and grand.
Here a pretty vine shall grow,
There a soldier guard shall stand;
And the tower shall be so high
Folks will wonder by-and-by!"

Shuffle-Shoon quoth: "Yes, I know,
Thus I builded, long ago!
Here a gate and there a wall,
Here a window, there a door;
Here a steeple, wondrous tall,
Riseth ever more and more;
But the years have leveled low
What I builded long ago!"

So they gossip at their play
Headless of the fleeting day.
One speaks of that Long-Ago
Where his dead hopes buried lie;
One with chubby cheeks aglow
Pratteth of the By-and-By.
Side by side, twin castles grow—
By-and-By and Long-Ago!

Long-Ago and By-and-By—
Ah, what years between them lie!
Yet, O grandsire, gaunt and gray,
By what grace art thou beguiled
That thou sharest in the play
Of that little lisping child?
Children both, they build their blocks—
Shuffle-Shoon and Amber-Locks.

—Eugene Field.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON ON THE AMERICAN MISSIONARY ASSOCIATION FOR FEB. 11.

BY MRS. CLARA SMITH COLTON, PATROQUE, N. Y.

Send at once to the secretary of the A. M. A., Bible House, New York, for copies of the following leaflets, to be read by the children or to them at the bedtime reading hour during the next week: Terlina, a True Story; A Story from the Mountains; The Indian Maiden, Wife and Mother; The North American Indians, A Teacher's Testimony; Benjamin; Our Mission in Alaska; and for mother herself: Work Among the Colored People and Annual Report of Woman's Work for 1893. Do not sur-

* Copyrighted.

mise that these leaflets will not be interesting to children. The name of a ten-year-old boy might be given who said, "Give me some more of them missionary stories; I like them better than Dashing Charlie of Bloody Gulch that I've been reading." This is a type of the interest in missions that lies latent in many American boys and girls.

Materials for this lesson:

1. The two paper chains of brown and of gilt described last week.

2. The cardboard hand (see last week) on whose fingers were written the five names and the two texts.

3. Ten cards on which the following words and numbers are written, respectively, omitting the first letters: 1. (C)hinese. 2. (H)ighlanders. 3. (A)laskans. 4. (I)ndians. 5. (N)egroes. 1. (C)hurches and schools. 2. (H)omes of comfort. 3. (A)ll may come. 4. (I)ndustries for willing hands. 5. (N)ow our part—freely give, as God commands.

4. Write the letters inclosed in parentheses on ten little cards—a letter on a card. Give each child an envelope containing the twenty cards, from which they are to make the words. For a class of children write the words on the blackboard; let the children pin the first letters in place; use the large letters sold by David C. Cook, Washington Street, Chicago, Ill.

The lesson. First teach the name, American Missionary Association, syllable by syllable (see suggestions last week). Explain what the Civil War meant. Tell about slavery, and if the older children have read Uncle Tom's Cabin have them help. Tell how Abraham Lincoln set the negroes free and put away the curse of slavery from our land. Describe the picture of Lincoln with the proclamation in hand and slaves with iron chains on hands and feet kneeling before him. Show stencil picture of Lincoln. Read the Battle Hymn of the Republic. It is surprising how early children can be taught to love beautiful and majestic poems. Next tell of the Indians to whom this land belonged when Columbus discovered it. They were driven further and further West. They need the gospel of Jesus to lift them from their sins, their poverty and ignorance. Tell how the Indians live. Get pictures if possible.

Next tell about the Alaskans far up north amid snow and ice. Children who were at the World's Fair will help out the descriptions, and in the *American Missionary Magazine* for October and November, 1893, may be found a vivid account of their poor and degraded condition. The lives and characters of the natives are entirely changed after they receive the gospel of Jesus from the missionaries.

Next speak of the highlanders or mountain whites in the South. These people were true to the Union during the Civil War. They are intelligent naturally, but they need Christian schools and churches. When they have these, pleasant homes and education and loving-kindness take the place of shooting and fighting and whisky making and Sabbath breaking and wretched poverty, which are common in many places among them. Abraham Lincoln's father was one of these people. They are eager to have Christian teachers come to teach them better things.

Tell the children next of the many Chinese in the Western part of our land and in all our great cities. Many of them have learned of Jesus and others would if there were teachers enough. Explain that the A. M. A. sends teachers to all these poor people to teach them useful trades, to educate them and to show them how to make Christian homes. Read the verses on the cardboard hand. Christian people give money to the A. M. A. to carry on this work. The A. M. A. is in debt. It needs more money at once, or it will have to close some of its schools. This means that many who might learn to know and serve Jesus cannot have the chance.

We have spoken of how Abraham Lin-

coln took the chains from the slaves. But the chain of sin and ignorance binds many thousands of these five different peoples, the first letters of whose names spell *chain*—see names on the fingers of the cardboard hand. Have the children put the cards together (see material 3 and 4 above). The second set of five of the cards tells what the A. M. A. does for these poor people who need Jesus. The first letters of these cards also spell *chain*. The work of the A. M. A. may well be called a golden chain to bind hearts to God and to replace the chain of ignorance. Read Isa. 61: 1 and show the two paper chains. This gilt chain also represents our prayers and our gold (gifts small or large) for the cause of missions. Let the children repeat together: "Now our part—freely give, as God commands." Remember that every little helps.

CONSUMPTION A CONTAGIOUS DISEASE.

The New York State Board of Health and other eminent authorities on the subject have reached the conclusion that consumption is distinctly a contagious disease. In view of their decision additional weight pertains to the following excerpt from a paper read last fall before the Pan-American Medical Congress. The picture is anything but pleasing, but the facts are patent to every traveler:

The consumptive, whose traits no professional acumen is required to recognize, frequents our crowded thoroughfares, sits beside us in unventilated street cars and at the hotel table, occupies Pullman sleeping berths and shares the steamship stateroom, wholly unrestrained and innocently ignorant that he or she may be sowing the seeds of disease among delicate women and children. Any one may verify this who uses his eyes for the purpose along the railway and coastwise steamer routes to our invalid resorts. Within a twelvemonth, on my way to Mexico by rail, I was fellow-passenger with two invalids in the advanced stage of phthisis, en route for San Antonio, one of whom occupied the opposite berth and the other one diagonally across the car, so that I could hear them coughing and expectorating, with only such attention as well-intending but unskilled relatives could render. They had no vessels for receiving their sputa, which were discharged in their pocket handkerchiefs, to be scattered over pillows, coverlets and blankets. They left the car in the morning, and I saw those same berths—it is true, with change of linen sheets and pillowcases, but with no change of blankets, mattresses or pillows—occupied that very night by other travelers, who were thus subjected to contact with a pathogenic microbe far more tenacious of life and power of evil-doing than the dreaded cholera spirillum. . . .

Not long ago I traveled by sea from New York to Charleston, and for two nights was cabined with some twenty consumptives going to Florida. The air was chilly and they huddled around the stoves and fearfully and fearlessly closed doors and windows, until the atmosphere became stifling and surcharged with their emanations and the dried sputa, which they ejected on every side. It was comparatively easy to escape during the day by staying on deck, and I slept with my stateroom windows wide open, but the curtains, carpets, pillows and mattresses had been saturated by I know not how many expectorating predecessors. I have visited fifty smallpox cases a day, have gone through yellow fever wards and stood by cholera bedsides with far less apprehension than I experienced on that trip, yet it was one taken by many thousands of people who would have been terrified to know that there had been a case of cholera within a mile to leeward of their homes. Recall in your several experiences the instances of members of a family who have occupied the same chamber and bed with a gentle and beloved invalid aunt or sister, and those of tuberculous husbands or wives, who have become ill like them with pulmonary phthisis, attributed to everything but the manifest cause.

CONVERSATION CORNER.



NE subject, I supposed, Dear Cornerers, would never come up again in these columns, viz.: the World's Fair. But I have letters constantly referring in some way to it, a few of which I will read to you. The only fear I have is that D. F., who is more D— than ever since the rescue "incident" on the South Shore, will manage to smuggle in that round-hatted Columbian boy as a figurehead. It is probable, however, that being, as you remember, a Wisconsin boy, he has tramped across the continent with his dudish cane to "do" the California Midwinter International X-position. [O, no, Mr. Martin, we have him safe in the office, so that we can accommodate your fondest fears.—D. F.]

WOONSOCKET, R. I.

Dear Mr. Martin: I was very much pleased to receive the picture of Pomiuk. Did you talk with him, and could you understand each other. I have read your talks about the fair in the Corner, and I had the Century World's Fair Book Christmas. Of course I wanted to go to the fair but could not. I have just had a fourth attack of the grip.

Your loving friend, JOHN T.

Yes, Pomiuk and I talked together, by a few Eskimo words which I knew, by a few English words which he knew and by signs which we both knew. I had several messages from him before the close of the exposition. One came from the Pennsylvania boy whom I met at Niagara Falls on his way to Chicago.

PLYMOUTH, PA.

Mr. Martin: Dear Sir: . . . Mamma has been so sorry ever since we were at the fair that we did not go on the moveable sidewalk, and more so since we read your account of it. At the Eskimo Village, where you told us to go, we saw Pomiuk, and asked him if he knew you. His eyes brightened and he said, "Martin." Mamma said, "way off," and he said, "Boston," and then said, "Hello," and shook hands with us all. On Christmas I got a bookcase and cabinet, a pair of skates, three books, a game, writing paper, a hand-painted bowl, a box of handkerchiefs, etc. I also got the chicken pox, which was not a very nice present.

Your boy friend, HERBERT S.

I hope we shall hear from this pilgrim boy in the Pennsylvania Plymouth again. A college boy at the fair also reported:

. . . I had a most delightful visit at the Eskimo Village and saw Pomiuk. He was pleased to hear from you and asked if I had your picture, and when I told him I had not he said, "Sorry, very sorry," and wanted to know why I did not bring it.

Yours very truly, ARTHUR T.

This made me "very sorry," too, for I promised him I would send him my picture. I was rather slow about it and when I wrote to learn the address the answer came that he had just started for his Labrador home, via Newfoundland, where he must spend the winter. Then I had to wait for the name of the place where he was to winter and to ascertain from St. John's whether it was accessible by mail. At last I sent the photograph with a little letter addressed to Pomiuk, the Eskimo boy, — Bay, Newfoundland. As there is only a monthly overland mail from St. John's I have not heard yet whether he received it. If he does not, we must rig out Captain Myles with a dog-sledge and send him to the Northwest Coast—that promise must be kept!

BANGOR, ME.

Dear Mr. Martin: . . . Did Sarah Noah go to the World's Fair with you? If so, did she

ride on the donkeys in Cairo Street? I did not, as I have done so before in California, but I rode on a camel. The experience was novel, if not particularly pleasing, and I shall remember it a long time. I must not forget to tell you about the King's Daughter I met down in the Midway. Mamma and I had worn our little crosses all the time, and one day, in the Turkish Bazaar, when mamma was buying a piece of embroidery, a Turkish girl stepped up to me and asked if I was a King's Daughter. When I said yes, she said she was one too. I was very much surprised; she was very pleasant and nice looking. I was very much interested in the pictures in the Art Gallery, especially the Columbus pictures in the Russian department. I suppose you saw the picture that attracted so much attention, Hovenden's "Breaking Home Ties."

MIRIAM D.

Yes, my old friend and I spent a good deal of time in finding that picture on "Chicago Day." I hope all the boys who visited the fair saw it and will remember the mother's sad face as she lays her hand on her son's shoulder, the sister silently sitting in the background, the father gravely standing in the doorway with the satchel in his hand—how the thoughts and hearts and prayers of the whole home follow that boy!

That meeting of the King's Daughters of different nationalities in the Turkish Bazaar is the prettiest incident of the fair I have yet heard. It reminds me of the touching account I heard Mr. Puddefoot give last night of the immigrant families from Europe who land at New York, poor, ignorant, unable to speak a word of English, whom a few years afterwards he finds in the far West, the children attending public school and the Sunday school, speaking pieces and reading essays at the exhibition. I suppose that was to show how much the home missionaries are doing for the thousands of foreigners with their children who make our land their home. If you get a chance go and hear Mr. Puddefoot tell about them.

SHUTESBURY, MASS.

Dear Mr. Martin: . . . There is no school here this winter. It closed the Friday before Thanksgiving and will not commence again till late in the spring. I am only fifteen years old now, but hope to go to college somewhere sometime. I am trying to earn something by canvassing for 24 photographs of the World's Fair, 9 by 12 inches, in a portfolio, for \$1. They can be sent by mail for ten cents extra. I have received a letter from Melville W. of Portland, Me. Is he a Cornerer? [O, yes!—Mr. M.] He had been to the World's Fair and wrote about stamps. It is Tuesday evening and I am going to the Endeavor meeting.

Yours truly, NATHAN H.

My heart goes out to that boy in the "hill-country" spending his long winter vacation in canvassing for the World's Fair pictures, and I have just sent the extra postage to get a set. If any of you wish it too I do not see why you cannot write him to the above address, or I will give it in full.

OAKLAND, CAL.

Dear Mr. Martin: Since I wrote to you last I have moved to California. There is a curious expression out here: "in the dead of winter, when everything is fresh and green." I have been studying the skies a little lately and have discovered that the sign of the Corner is to be found in the constellation of the Pleiades. Did you ever notice that? We have all sorts of flowers blooming here now. Are you coming to San Francisco to the Midwinter Exposition? I am going, as I live right across the bay from S. F.

Yours truly, FRED F.

No, I cannot go, but wish you to represent the Corner at the Exposition and tell us all—or a good deal—about it. A little Corner boy and I went out and found the Seven Stars—in the East right after supper, a few rods above the belt of Orion and the "great A" (Hyades)—and it does look like our ? , sure enough. So we are hitching our Corner wagon to the stars, are we?

And here are three boys in the porch, at Kitty Clover's window—and I know what they want!

MR. MARTIN.

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The Sunday School

LESSON FOR FEB. 11.

Gen. 17: 1-9.

GOD'S COVENANT WITH ABRAHAM.

BY REV. A. E. DUNNING, D.D.

If one word may be chosen above others as the key to the meaning of divine revelations to men, it is the word "covenant." The first name ever given to a sacred writing was "the Book of the Covenant." After the Bible was completed, for a long time its two volumes were known in the early church as "The Books of the Covenants." Through all the history of the chosen people before Christ's time their relations with God were described by that one word. Back through the whole stream of history we trace the union between God and men through Christ, through David, Jacob, Isaac, to Abraham. What was the significance of the covenant in its beginning? It appears as we consider:

1. *Abram's motive in life.* From his first introduction in the Bible narrative, he had one business—to found a nation for God. He recognized the divine call and responded to it. He left home and country to do it, and through a long life had increasingly clear assurances of the fact that God was looking after his affairs to bring his life work to success. When he first started on his independent way, God promised that in him all families of the earth should be blessed. When he separated from Lot God told him that his offspring should be as numerous as the dust of the earth. When he had fought the one battle of his life, with the kings of the plain, the promises of past years were made into a solemn covenant sealed with sacrifice. Now again, when he had passed the allotted period of human life and yet had no heir, the assurance of God was repeated to him.

So great a motive made Abram great. It would make any man heroic who could comprehend it. If a young man today could be persuaded that his children would prove a limitless blessing to mankind, if whenever he looked up at the stars he were reminded that his own life would in his descendants be multiplied like them, he would never escape the consciousness of a great mission. He would be a noble man.

2. *Abram's sense of God.* When he was almost 100 years old, thirty years since he was first called, he had renewed assurance of the presence of the changeless God, and that his one business was to walk before Him, that is, to do everything in the consciousness that God knew what he was doing. Thus to live is to be perfect.

Faith is a New Testament word. It is used only twice in the Old Testament. But before all others Paul points back to Abraham, the Father of the Faithful, as the noblest illustration of faith. He simply trusted himself to God—formed the whole plan of his life according to what he believed God wanted him to do. That is the one great lesson which brings success to every one who learns it.

The first element of faith is confidence in the wisdom and goodness of God. The soldier under orders does not ask to know the plans of his commander. He is sure that they are wise and that it is his wisdom to obey. The second element of faith is the believer's confidence that God has planned for him, knowing his own peculiar character and powers. Abram had a promise from God which belonged to him alone. Every believer has his own secret with God. The third element of faith is confidence in God's power to fulfill His promises. Every experience of providential care is a testimony to the divine power. The wise man will watch for them and remember them. Faith is consummated by a mutual agreement between the believer and God. Already that agreement had been sealed between Abram and the Almighty by a solemn sacrifice, which Abram understood and which was common in important transactions be-

tween man and man [Gen. 15: 9-18]. Every one ought to have a life work appointed by God and accepted by him. He ought to make it the passionate purpose of his life, as truly as did Jesus Christ from the day when He said, "Wist ye not that I must be about My Father's business?" till His last cry, "It is finished."

3. *Abraham's character as influenced by the covenant.* His views of the grandeur of his own life constantly increased. As an old man his hope enlarged, because God was ordering his affairs. At ninety-nine his name was changed, because his vision expanded and his character was exalted. The man of faith grows younger with increasing years.

God counted Abraham's faith for righteousness. It was not righteousness, but God accepted it instead of righteousness and it became a source of holy living and a motive to it. Whoever has a trust in God which controls his life plans will find favor with Him. He will strive to live in obedience to God, and, through his confidence in Him, He will forgive his sins and cleanse him from all unrighteousness.

4. *The responsibility of Abraham and his descendants through the covenant.* All the life of the Jewish nation which made it different from other nations was because this covenant applied to every Jew, and brought them all into a solemn obligation to do their part to carry out God's plans for the world through them. They had this great privilege, and this great responsibility went with it. The covenant is renewed to every believer in Christ, but the duty goes with it. "If ye are Christ's, then are ye Abraham's seed, heirs according to promise."

The old covenant was made by means of slain animals, between whose severed bodies God and Abraham passed to seal their pledges. The new covenant is made by means of the sacrifice of Jesus Christ, through whom God pledged Himself to save sinners. Men enter into this covenant when they take God at His word and surrender their lives to Him. Whoever accepts Christ as his Saviour and Lord inherits the promise of the old covenant, as it is explained and enlarged in the new.

For us, after all, the covenant with Abraham was made. For us Christ died, that the way might be made for us to enter into the covenant, and that we might have ample ground on which to rest our faith. Abraham's faith was counted to him for righteousness, as the beginning of a long line of men made righteous by finding favor with God simply through trusting Him. That line stretches to this generation and to the men and women of today. Whoever repents of his sins and simply trusts God, by entering into the covenant with Him which He has made by Jesus Christ, will find favor with Him. We shall not find favor because of what our past lives have been, but because we take Him at His word, giving our lives to Him in confidence that our sins are forgiven, as He has said.

This marvelous condescension of God in entering into covenant with Abraham, as men seal agreements with each other, was the most wonderful fact in the history of the chosen people. It was repeated at Sinai as the foundation of the nation, and it gave hope, dignity, courage, to the people through wars and trials, till not even the destruction of the temple and the horrors of captivity could destroy their conviction that God meant to make them the rulers of the world.

This He did purpose to do, though not as they thought. By the new covenant, made through the only begotten Son of God of the seed of David, He has made a people for Himself through whom He is to conquer all nations. We have God's word for it. We have God's deed to witness it. We are each called to take a part in accomplishing this divine purpose. We take the first step simply by trusting in God. As Abram found the land of promise just by starting for it at the

command of God, so we shall find ourselves heirs to heaven if we enter into the new covenant and watch for evidences of its renewal as we approach nearer to our inheritance.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELLOCK.

Materials used in illustration. A tent made by creasing a sheet of paper through the middle. Blocks for building an altar. Two paper figures in Oriental dress cut from a picture. Set up the paper tent at one corner of the table. Call for the story of the man who lived in a tent, of whom we learned last Sunday. Show the two paper figures and let the children name Abram and Lot? Where did Abram live at first? What kind of people were about him? Why did he move? Fold up the tent and describe the long journey of the caravan through the desert. Set up the tent again near the middle of the table and speak of the stay in Haran. Now move the tent again to another part of the table. Set up a tall block near the tent with a white card pasted at the top, like a guideboard. Write on the card *Land of Canaan*. To what place had Abram now come? What was the first thing he did?

Build the block altar near the tent. Why did Abram build the altar? Explain that it was because he wished to show that he trusted in God to bless his new home. Put over the altar another card on which you have printed, "*He believed in the Lord.*" How had Abram proved already that he believed in God? Notice his obedience. Have we learned of any other obedient man? Recall the story of Noah. What promise was made to Noah? What was the sign of the promise? Draw a colored arch on the board to suggest a rainbow. Write upon it with white chalk the lesson title. Give the lesson story with the promise made to Abram. A new name was given to Abram as a constant reminder of the promise, a name which meant, "*Father of a multitude.*" Whenever the name was used do you see how it would bring God's covenant to mind? Write the name *Abraham* under the arch. Why was this promise made to Abraham and such honor given to him? Show the card placed over the altar. Let the children read together, "*He believed in the Lord.*" Now show the reverse side of the card, and let the children read the remainder of the text, "*And He counted it to him for righteousness.*" When we see one side of the card we know what the other side must be. We cannot think of a man of faith without thinking of God and of His blessing. No man ever trusted God in vain. The promise of God is to every one who believes.

What country was promised to Abraham? Show the card guideboard with *Land of Canaan* printed on it. A better country—that is, a heavenly—is promised now to all who believe in God and love to serve Him. We do not need to build altars today, because God looks into the heart and He knows whether there is a true altar there. If we say truly, "*I believe,*" then a true heart altar is raised. Repeat, in closing, the Child's Creed:

I believe in God the Father,
Who made us every one,
Who made the earth and heavens,
The moon, and stars, and sun.
All that we have each day
To us by Him is given;
We call Him when we pray,
Our Father in the Heaven.

For home work, ask the children to fold a tent, to draw an altar and an arch of promise.

THE CHURCH PRAYER MEETING.

Topic, Feb. 4-10. What Need of Christ's Death for Us? Col. 1: 14-23; Heb. 9: 15-28.

Is it equally necessary for vilest sinners and saintly satures? Having accepted Christ, what further need for His death?

(See prayer meeting editorial.)

It is encouraging to note a prospect of a union in missionary work for the negroes between the Northern and Southern bodies of the Presbyterian Church. A joint committee

of the two General Assemblies recently met at Birmingham, Ala., and agreed that the Board of Missions for Freedmen of the Presbyterian Church, North, should be the missionary organization for both bodies and make annual reports to both assemblies. Should this arrangement be ratified by the two assemblies gratifying results might be expected. The expense of administration would be diminished, the co-operation of Southern Presbyterians with those of the North in a work in which the experience of close contact needs to be united to a high appreciation of the possibilities of the colored race would result in modifying the views of both parties, and the hope of organic union between them would be much strengthened.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 11-17. True Possessions and How to Gain Them. Luke 12: 13, 14.

Progress in the spiritual life is marked by the growing ability to appraise things at their true values. What seems to us in youth valuable and even indispensable often loses a good deal of its worth in our eyes as we grow older and wiser. We learn to discriminate between a man's external and his internal possessions. We come across rich men whose souls we know are growing emptier and smaller day by day. We touch a poor man now and then whom we recognize at once not only as an heir of God, but as a present possessor of heavenly riches. Sad indeed is it that when the world asks about this or that man, How much is he worth? It almost invariably means how many stocks and bonds and houses and lands are credited to him, instead of how much is he worth in the scale of manhood.

That man is poor who has no character that men respect. A character is the resultant when noble and gracious qualities meet and blend. Character is purity plus truth and courage and humility and unselfishness. Every time that you are pure and true and brave and humble and self-sacrificing, when you were tempted to be coarse and dishonest and cowardly and proud and selfish, you have added another thread to the material out of which the fabric of your character is being woven. A man may fail in his business or in his profession, he may be thwarted in many a plan, he may be numbered among the unsuccessful and the unfortunate; but, as God looks at him, he may be achieving a great success in the noblest of all employments—that of character building.

Personal influence is a possession that moth and rust cannot corrupt. It is possible for one who moves in a narrow circle to attain a great measure of it. Wonderful it is, and beautiful as it is wonderful, that God has so linked us to our fellowmen that something that goes from us may flow into and become a part of another character. We ought to covet that power of being able to mold another's life, to put what little strength and spirituality we may possess down beneath some halting, struggling brother and lift him into a larger, happier region of thought and life. Value, then, personal influence as one of your rarest treasures. It is a source of those friendships which, too, are to be counted as the choicest of possessions. He who has made for himself a half-dozen tried and helpful friends has something better than the wealth of the Rothschilds. It takes a great soul to be a true friend, as Anna Robertson Brown tells us in that stimulating little book, *What Is Worth While*, which it will repay every Endeavorer to read.

Let us not leave faith out. That is the crowning possession. To believe in God and Christ and in a spiritual order in this universe and to retain that belief in spite of everything that induces doubt and questioning—this is the thing to strive for, for when won faith is the jewel on which we can set

no price, "Unto you which believe is the preciousness."

Parallel verses: Prov. 2: 1-11; 15: 13-17; 19: 17; 21: 20, 21; 22: 1; Ps. 2: 8; Isa. 33: 6; Ezek. 44: 28; Matt. 13: 44-46; 19: 20-22; 1 Cor. 12: 31; 13: 1-13; 2 Cor. 4: 6, 7, 16-18; 6: 4, 10; Col. 2: 1-3; 3: 23, 24; 1 Tim. 6: 6, 7; Heb. 11: 24-26; 13: 5, 6; 1 Pet. 1: 1-11.

PROGRESS OF THE KINGDOM.

A CALIFORNIA SUNDAY SCHOOL.

The missionary work of our Sunday School Society reaches into places which would often otherwise be overlooked. The fields of its labors are sometimes small, but the results are not less precious in vital godliness and in Christian fellowship in communities than some more pretentious efforts. Superintendent Wirt of California illustrates this work effectively by an incident which he thus describes: "Yesterday a young friend drove me to the Liberty schoolhouse, five or six miles from Tulare, where, just two years ago, we planted a Sunday school. As it happened this was the second anniversary of the school's organization.

"The Sunday school was in session as I entered, and I had a good opportunity to compare the surroundings with some of the city schools which I have recently visited. In the low patent seats were crowded 'old men and babes, youths and maidens gay,' sixty-seven in all, and all intent upon the lesson, notwithstanding the fact that it was impossible to tell where the limits of one class ended and those of another began.

"Seeing me enter, the white-haired old saint who has superintended the school faithfully and well these two years pitched a familiar hymn in a treble key, brought the session to a close and then gave me a cordial welcome. Then to the same company I endeavored to make their fellowship in the sisterhood of our 150 mission Sunday schools real. Nor did I leave until an effort had been made to crystallize the good effect of these months of Bible study upon the hearts and lives of the scholars.

"I do not know that there has been a sermon preached in the schoolhouse since the beginning of the Sunday school, but its influence did lead, not long ago, to the establishment of a weekly prayer meeting, which continues to be regularly and faithfully maintained.

"As I drove back to Tulare I could not but make a comparative estimate to myself. This Sunday school has cost the society twenty-five dollars, and one of its missionaries a week's time. On the other hand, 104 meetings for Bible study have been held, the gospel has been carried week by week into twenty-five homes, a band of praying men and women have been raised up or drawn together, a midweek service has been inaugurated, and the end is not yet."

OUR OWN WORK AND WORKERS.

Educational Work. Mrs. F. E. Clark said, recently, that the traveler has only to compare the children in our mission schools with those who run wild in the streets to answer satisfactorily the question, "Do missions pay?" That the schools of the American Board are not places for mere intellectual development, a record of schools supported by the board in Japan from 1884 to 1890 bears witness. In 1884 there were received into church membership from the schools seventy-three pupils; in 1885, fifty; in 1886, twenty-seven; in 1887, 106; in 1888, 164; in 1889, 230, and in 1890, 190. Undoubtedly a large number of these scholars have become teachers and preachers. More and more missionaries are becoming convinced that it is easier to train up 100 children in the Christian faith than to convert 100 Hindu and Mohammedan adults. The man who, for ten or twenty years, devotes himself to the Christian nurture of a company of children, has reason for expecting an abundant harvest of good results.

Brighter Prospects for Ponape. We learn from the *Friend* of Honolulu that peace and quiet-

ness prevail on Ponape under the new Spanish governor, and that the prospect is good for resuming our work there. The native Christians have met with no more interference from the Spaniards, and the present ruler does not seem inclined to oppose any useful and beneficial institutions. He is a strict prohibitionist, and is said to be ready when the right time comes to forbid all importation and sale of alcoholic beverages. A new church building was dedicated in September, about 300 people being present at the exercises. A new church building and a schoolhouse are soon to be erected upon the island of Mantes. The two day schools on Ponape are greatly in need of books and slates, as well as other school appliances, and such gifts would be gratefully received.

THE WORLD AROUND.

A Visitor from France. New interest in evangelical work in France has been awakened in New England by the recent visit of Dr. C. E. Greig, who is at the head of the McAll Mission. He has spoken in Boston, Portland, Northampton and elsewhere. Dr. Greig is a man in the prime of life, with a pleasant face and a strong Scotch accent, for he, like his distinguished predecessor, is a native of Scotland. For fifteen years he has been connected with this mission, working with Dr. McAll and receiving the benefit of his wisdom and experience, consequently, when the older gentleman relinquished his position as leader a short time before his death, Dr. Greig was eminently fitted to take his place. He speaks in a pleasant manner of the progress of the kingdom in France, illustrating his methods of work by many an interesting incident drawn from his personal experience. These workers in Paris have the ear of the people to a remarkable extent, and many persons who will not compromise themselves by going into a regular Protestant church are drawn into the unpretentious little *salles*. We hope the auxiliaries of the American McAll Association, which number more than seventy, will give this representative of a remarkable mission substantial aid, as well as a hearty welcome. He will only remain a few weeks in this country.

Missionaries as Speakers. The cause of missions needs not only to have its story written in an interesting manner with literary excellence but also thoughtful, fervent, graphic speakers, who shall appeal to the reasons and intellects, as well as the hearts and consciences, of their hearers. Dr. J. M. Buckley is right in saying we do not want from a returned missionary a dull lecture on the history of racial peculiarities and customs of the country where they live, dwelling at tedious length on their domestic manners, giving cook-book accounts of articles of diet, reeling off statistics which make no impression whatever on his audience. Perhaps we expect too much from returned missionaries, perhaps some have no talent for public speaking, but we cannot blame our young people for their indifference and lack of interest in missions when the missionary address is so far below that of the politician or reformer. One young lady, after listening to such a lecture as described above, exclaimed, "Why, with my comparatively small knowledge and enthusiasm I could have made a more telling speech than this man fresh from the field!" In direct contrast, however, was an address recently given by a young man who for five years has been working in China. He had something vital to say, which was just what his hearers wanted to know, and at the end of the evening more than one indifferent young man said, "If all missionaries spoke like that I should feel an interest in missions."

A number of copies of the Minutes of the National Council for 1889 are still in the hands of the secretary. Any one can secure a copy by sending ten cents for postage to Rev. H. L. Hazen, D. D., Congregational House, Boston.

Literature

BOOK SALES IN GENERAL STORES.

Much annoyance has been expressed by the regular book-dealers within a year or two because of the practice of selling books which has become common in many of the large establishments in which one can buy almost anything from a jewsharp to the complete furnishings of a house. This annoyance certainly is natural. Such general stores not only sell volumes quite well printed, bound and illustrated but they also usually sell copies at cheaper rates than those of the regular book-stores. This of course interferes everywhere in some degree, and sometimes seriously, with the regular book trade. Competition usually is keen enough within any such branch of business and the uprising of outside rivals is no trifle to those concerned.

But in the end the latter may reap a real and lasting benefit from the hardship which they now are experiencing. The sale of books in the general stores cannot fail to stimulate the habit of reading and enlarge the number of readers and thus to increase the market of the regular book-sellers. Most of those who buy books at the general stores probably have not been accustomed to patronize book-stores largely. Many of them have read very few books at all, depending upon newspapers for their reading. But they now are becoming interested in books. They are realizing how wide and inviting is the field of intellectual enjoyment and profit which they never have fairly entered. They are forming the habit of reading books and soon will begin to seek books of a character which only the book-stores proper supply. That which now seems to the regular book-sellers an unmitigated evil thus may prove to have been of a certain advantage to them.

A question suggests itself, too, in this connection. Where do the general stores obtain the books which they offer to their patrons? Presumably they buy such books in large quantities and at low rates. Some may be purchased at occasional bankrupt sales but these cannot supply more than a small part of all. The publishing houses themselves must be the sources of supply in most cases and, as they are hardly likely to sell ordinarily at a loss, it is a fair presumption that they make some money, even if but little. At any rate they gain advantage in some practical form. They form a legitimate and considerable portion of the book trade, and therefore it is not wholly a loser by the book sales of the general stores.

BOOK REVIEWS.

WILLIAM JAY AND ABOLITION.

Mr. Bayard Tuckerman's biography of this eminent American makes specially prominent his services in behalf of the constitutional movement for the abolition of slavery. It affords a distinct and impressive picture of Judge Jay as a country gentleman, a scholar, a jurist, an author, a man of affairs and a Christian. But it makes its studies of him in these capacities tributary to its presentation of his anti-slavery convictions and labors. As a mere biography the volume is a gratifying success, and as a portrayal of important aspects of the long and severe conflict with the slave power in this country it possesses exceptional interest and value, because it deals with persons and facts which sometimes have failed to receive due attention and credit.

Judge Jay was as loyal an abolitionist as

any of the leaders and devotees whose names are more familiar than his in connection with the history of the cause. He made sacrifices for it deserving to be recorded and honored as truly as theirs. But he possessed a more judicial nature, a more thoroughly trained intelligence and a firmer self-control than many of them, and, although as truly and intensely devoted to the common aim, he was less ready to adopt policies believed to involve the adoption of measures in themselves doubtful or actually objectionable, *i. e.*, woman suffrage, because it was hoped by some that they would aid the slaves. The work in behalf of emancipation done by the class of abolitionists represented fairly by Judge Jay often has been overlooked or even belittled by the admirers of men of a more excitable and vociferous type. Many of these did noble service and their achievements must not be disregarded, but the influence of Judge Jay and others like him should have its just recognition as in these pages. Mr. Tuckerman has written spiritedly and there are several portraits and other illustrations [Dodd, Mead & Co. \$2.50].

RELIGIOUS.

Volume IV. in the American Church History series is *A History of the Evangelical Lutheran Church in the United States* [Christian Literature Co. \$2.50]. It is the work of Prof. H. E. Jacobs, of the Lutheran Theological Seminary in Philadelphia. It is a minutely learned and both explanatory and historical account of Lutheranism in its meaning, its varieties, its government, its missions, and its career, especially of course in this country. It will take a prominent place among denominational authorities and volumes of reference. A highly valuable bibliography of Lutheran literature is included.—The Universalists also have brought out a denominational volume of much value to others as well as to themselves. It is *The Columbian Congress of the Universalist Church* [Universalist Publishing House. \$1.00] and it contains the papers and addresses at the Congress. Rev. Drs. Stephen Crane, E. H. Capen, A. A. Miner, G. H. Emerson, I. M. Atwood, G. L. Perin, J. M. Pullman, and others, twenty-five in all, contribute articles to the book, and it is a graphic statement of the principles and practices of modern Universalism, and will be appreciated as such.

Mr. William Moodie in his *Tools for Teachers* [Thomas Whitaker. \$2.00]—rather too comprehensive a title, by the way—has brought together some hundreds of anecdotes, and other illustrations of many sorts, suitable for use in addressing Sunday schools, boys' brigades, etc. He has gleaned in some quite thoroughly worked fields but has added a considerable number of comparatively fresh stories and his book is one of the best of the sort, although wise speakers are careful not to use them too freely as they soon become so common that their contents do not remain fresh. This one is well classified and handsomely printed.—Rev. Charles Moinet, a London Presbyterian minister, is the author of *The "Good Cheer" of Jesus Christ* [E. P. Dutton & Co. \$1.25], a volume of the Preachers of the Age series. The book contains eleven sermons, which are sensible, manly presentations of Christian truth in various aspects but in no respect remarkable for either substance or diction. If this series is meant to represent the average preaching of our times in

different denominations, such discourses as these are eminently proper to be included. But if it is intended to be understood as illustrating the work of the great modern preachers, either these discourses have been chosen by mistake or our English Presbyterian brethren lack men of the first rank in the pulpit.

STORIES.

The disposition to criticise theological conservatism has inspired numerous novels and it is the motive of *The New Minister* [A. S. Barnes & Co. \$1.00], by Kenneth Paul. There is an element of truth in the author's portrayal of hostility to theological progress but not enough to justify his strong coloring without some intimation that the case described is exceptional. The book exhibits true power but insufficient familiarity with important facts and sometimes a certain lack of a desirable sensitiveness and delicacy of touch in handling its material. The author is inclined to generalize too freely and from insufficient premises. Such a minister as its hero would not often find the ruling sentiment in such a church to be as here described. Such disregard of the welfare of operatives by manufacturers is no longer as common as is implied. Still more rare, if it ever exists at all, is the alleged meanness and tyranny of religious newspaper editors toward pastors. Moreover most of the love-making in the story is somewhat stiff and unnatural. Nevertheless the author has shown well how a minister may live down hostility and, which is harder, may conquer himself. With his apparent general belief in regard to theological progress we also are in accord.

A wide contrast is found in such a story as *Paynton Jacks, Gentleman* [J. B. Lippincott Co. \$1.00], by Marian Bower. It describes the education, by an Englishman of the lowest social standing who has made a fortune, of his son to be a "gentleman" and the finally successful endeavor of the son to win a gently born bride. It is a decidedly vigorous and somewhat original story.—*The Third Alarm* [Brentano's. \$1.00], by J. L. Ford, is in the form of a story for boys pre-eminently but many older readers will enjoy it because it deals largely with the New York Fire Department and its work. It is wholesome and also exciting and is illustrated.

We cannot help thinking *Samantha at the World's Fair* [Funk & Wagnalls Co. \$2.50], by Marietta Holley—who calls herself "Josiah Allen's Wife"—rather tedious. We never have been able to regard this author's style of wit as specially refined or even amusing and this is the least entertaining book from her pen which we recall. The narrative is slow in movement, the drollery is heavy and the bad spelling is unnatural and often is bad in the wrong places. Sometimes it is unintelligible, *e. g.*, when people are said to "embark agin on a periongor," whatever that may be. The illustrations are the best feature of the book, which is not saying much for them.—All who like stories of adventure which are exciting without being unhealthily sensational will enjoy *The Lost Canyon of the Toltecs* [A. C. McClurg & Co. \$1.00], by C. S. Seeley, in which ingenious use is made of the ancient Mexican civilization and a sensible, wholesome spirit is evident in a tale which also becomes repeatedly and exceedingly thrilling.

It is difficult to say just why one likes *Apprentices to Destiny* [Merrill & Baker. \$1.00], by Lily B. Long, so much, but one

does like it. Perhaps because it is so unpretending. It is mainly a study of some aspects of the labor-socialism subject and, without being notably profound, brilliant or suggestive, handles them in a wholesome and humane fashion which does one good. One or two minor characters are overdrawn but little harm is done.—Martha Finley's nineteenth Elsie book, *Elsie at Ion* [Dodd, Mead & Co. \$1.25], is like the eighteen others in its general characteristics with enough new incidents to form a somewhat individual plot. We hardly need say more.—In *My Saturday Bird Class* [D. C. Heath & Co. 30 cents] Margaret Miller tells of her experiences in the effort to interest children in the study of nature. She describes them brightly and young readers will enjoy them and be led by them to observe and be kind to the birds.

MORE JANUARY MAGAZINES.

The *Fortnightly* [\$4.50] offers an agreeable variety. X. writes intelligently about The Ireland of Tomorrow, making the point that it is of no use for England to expect the reconstruction of Ireland upon any except distinctively Irish lines. Coventry Patmore thinks he has discovered a new poet, Mr. Francis Thompson, and tells what he believes about him. Miss A. A. Bulley discusses The Employment of Women sensibly but without saying much which is new. Captain Gambier, R. N., in what is announced as the special feature of the number, argues, with considerable force, that the actual discoverer of America was Jean Cousin, who sailed up the Amazon in 1488. Professor Judd, F. R. S., takes as his theme Chemical Action of Marine Organisms. J. D. Bouchier writes appreciatively of the late Prince Alexander of Battenburg, and E. B. Lanin's article, to which we have referred editorially, on The Triple Alliance in Danger, is in our judgment the most significant of all.

Professor Huxley's paper in the *Nineteenth Century* [\$4.50] on Professor Tyndall will be read eagerly. It is of wide range and exceptional interest. The other most conspicuous contribution is Lord Egerton's on the new Manchester Ship Canal. The importance of this great work whether viewed as a triumph of engineering skill or as a proof of rare commercial enterprise is equally great. It may alter permanently in some degree the course of British commerce. Other noteworthy contributors are Sir Julius Vogel and J. P. Heseltine on The Scramble for Gold, the bimetallic controversy inspiring their utterances; Rev. Dr. Jessop, who, in A Word for Our Cathedral System, approves qualifiedly and advocates some reforms; Dr. G. W. Steeves, who proposes a new scheme for Sanitary Insurance; and the King of Sweden and Norway, whose topic is Charles the Twelfth and the Campaign of 1712-13.

The *Quarterly Journal of Economics* devotes large space to the present condition of the labor world. A. C. Stevens presents an Analysis of the Phenomena of the Panic in the United States in 1893, which is a statement for future reference rather than a discussion. Sidney Sherwood offers a clear and useful explanation of The Nature and Mechanism of Credit. C. C. Closson, Jr., furnishes replies received from all parts of our country to a circular about The Unemployed in American Cities. The appendix also contains data on this point. Estimates of their number vary from 581,950 to 491,-

000, but it must be remembered that many who are out of work are quite able to take care of themselves until work is resumed, and need no aid. Other papers are D. I. Green's on Pain-Cost and Opportunity-Cost, and W. B. Shaw's on Social and Economic Legislation of the States in 1893.

The *Biblical World* [\$2.00] offers suggestions and discussions of value upon many points connected with Biblical Criticism and kindred subjects, and is ably conducted.—The *Pulpit* [\$1.00] contains eight sermons in full by as many preachers and nothing else.—The *Music Review* contains Prof. W. S. Pratt's paper on Religion and Music, read before the Parliament of Religions, and a useful variety of musical news and notes.—*Lend a Hand* [\$2.00] gives space to Indian matters, trade schools, and the poor and needy in general, and is wisely and helpfully suggestive.—The *Pansy* [\$1.00] continues as bright and popular a juvenile publication as ever.

Several of the distinctively literary publications also await mention which they certainly deserve abundantly.—The *Publishers' Weekly* [\$3.00], although primarily a trade journal and a very enterprising and sensible one, contains considerable news and is of large value in its way.—The *Literary World* [\$2.00] continues as a fortnightly and is not a trade publication but a comprehensive, bright and enlightening critical journal, full of interest and handsome typographically.—The *Book Buyer* [\$1.00] in one sense is a monthly organ of Messrs. Charles Scribner's Sons, but also abounds in general literary news and suggestions and reproduces many of the illustrations of the best new books.

The *Literary News* [\$1.00] contains less miscellaneous material but quotes book notices more extensively, furnishes helpful classified lists of new works, and also reproduces illustrations effectively.—*Book News* [50 cents] is issued by John Wanamaker and covers somewhat the same general field, resembling the *Book Buyer* more than the *Literary News* and giving somewhat more room to literary letters.—The *Bookman*, sent out by Messrs. Hodder & Stoughton of London, does the same work, and excellently, from an English point of view and we value it more highly with every issue.—The *Writer* [\$1.00] aims primarily to aid and guide young authors and contains many suggestions of importance to authors of considerable experience, as well as some more general matter. It serves a useful purpose.

Biblia [\$1.00] discusses The Egyptian Year, Where the Land of Goshen Was, The Moabite Stone, The Papyrus Prisse, etc., and contains the latest archaeological news, especially from Egypt.—The *Silver Cross* [\$1.00] is full of short and bright contributions many of which promote the interests of the King's Daughters and Sons directly and all of which are suited to promote a wholesome, useful and happy living. We like it and commend it.—There seem to be about as many misstatements—not to use any stronger term—to the page in the editorial portion of *The Truth* [\$1.00] as one often finds. The magazine seems to be intended to promote the work and influence of evangelists, but, if it makes any impression at all upon the public, it will do them more harm than good.

Education [\$3.00] deals in a dignified, scholarly way with educational topics yet does not lack a sufficiently popular tone to

insure public interest. Such articles as those in this issue by Mlle. Marie Dugard on The Secondary Education of Girls in France, by Prof. H. S. Baker on The Unconscious Element in Discipline, and by Prof. R. H. Holbrook on the question Is There a Science of Education? are of more than local or temporary value.—Carleton College continues to be represented honorably and conspicuously by *Popular Astronomy* [\$2.50] which has some general and some technical contents, and quotes from *Harper's* a sketch and portrait of E. E. Barnard.

The *Kindergarten News* [50 cents] has a portrait and sketch of W. E. Sheldon, and a considerable variety of other material of appropriateness and interest.—Prof. J. J. McCook, in *The Charities Review* [\$1.00] writes enlighteningly about Tramps from personal investigations. Arnold White discusses Immigration of Aliens. Prof. Frederick Starr, Ph. D., describes A Visit to the Keller Institute in Denmark, and there is much miscellaneous but timely and appropriate material.—A most interesting and useful magazine published in the interests of the blind is *The Mentor* [\$1.00], which we heartily commend both in itself and for the sake of its object.

The *Sanitarian* [\$4.00] is largely scientific and even technical in the language of its articles, and appeals primarily to medical men, students of hygiene, etc., but there is more or less in every number which is more popular in character. Mortality and Morbidity Statistics and Hygiene of Cities and Water Service in Paris are the subjects of the two leading articles.—The picture on the front cover of the *Massachusetts Medical Journal* [\$1.00] is almost enough to wreck a magazine. The contents of the issue are purely professional and are of solid value to medical men and women. Medicine as Practiced by the Lower Animals, by R. E. Anderson, M. D., is the leading paper.—The *Phrenological Journal and Science of Health* [\$1.50] discusses many hygienic or medical topics and is flavored largely with phrenology.

NOTES.

—The Royal Scottish Academy elected eighteen new associates last year, and Sir George Reid, its president, and others have objected stoutly on the ground that no such large number of additions ought to be made in any one year, and that the result must be to transform the Academy into a mere society for exhibiting pictures. This seems reasonable.

—A painting alleged to be by Raphael, a Reconciliation of Astronomy, Philosophy and Theology, is reported to exist at Swansea in Wales and to be worth \$60,000, but the art world thus far receives the news coolly and demands proofs of its origin.

—Forgeries of the pictures of Franz Courten and the drawings of Forain and Willette have been discovered, and on a somewhat large scale, in Paris. The forgers have been imprisoned, but, as the fabrications are very likely to be sent to this country for sale, American buyers should be on their guard against deception.

—The last words written for publication by the late Professor Tyndall were in response to a request from an American syndicate for a Christmas message to his American friends and ended thus: "I choose the nobler part of Emerson, when, after various disenchantments, he exclaims 'I covet truth!' The gladness of true heroism visits the heart of him who is really competent to say this."

— A recently published American pamphlet contained a libel upon an eminent lady. The authorities of the British Museum Library in London, in pursuance of their rule to obtain a copy of every volume published, so far as possible, secured a copy and placed it in the library where the public has access to it. They now are sued for uttering or circulating the alleged libel and the affair is likely to make a stir. Nobody, of course, suspects them of any evil intent but it is a grave question how far a public library may go in including books of objectionable character. Some libraries keep such books for consultation under proper precautions, and not for circulation, but there are objections to this course too.

— The report of Prof. Henry Drummond's first eight lectures on the Evolution of Man, made up of the brief and authorized abstracts in the *British Weekly*, which an American publisher has issued is incomplete, unauthorized and published in violation of the courtesies of the trade. Messrs. James Pott & Co., of New York, are Professor Drummond's authorized publishers, but we understand that he purposely is delaying the publication of his lectures for the present.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
A SYMPHONY OF THE SPIRIT. Compiled by G. S. Meriam. pp. 116. \$1.00.

Charles Scribner's Sons. New York.
THE LIFE AND CORRESPONDENCE OF ARTHUR PENRYN STANLEY. By R. E. Prothero, M. A., and Rev. G. G. Bradley, D. D. Two vols. pp. 536 and 600. \$8.00.

THE EARLIEST LIFE OF CHRIST. By J. Hamlyn Hill, B. D. pp. 379. \$4.20.

Cassell Publishing Co. New York.
IN THE LAND OF CAVE AND CLIFF DWELLERS. By Lieut. Frederick Schwatka. pp. 385. \$1.25.
THE QUICKENING OF CALIBAN. By J. C. Rickett. pp. 258. \$1.00.

J. Selwin Tait & Sons. New York.
A BUNDLE OF LIFE. By J. O. Hobbes. pp. 159. 50 cents.
THE GIST OF WHIST. By C. E. Coffin. pp. 100. 75 cents.

Presbyterian Board of Publication. Philadelphia.
BUNYAN CHARACTERS. By Alexander Whyte, D. D. pp. 281. \$1.00.
THE WESTMINSTER QUESTION BOOK: 1894. pp. 192. 15 cents.

Young Men's Journal Press. Omaha, Neb.
THE LIGHT OF LIFE. By G. W. Ratekin. pp. 395.

PAPER COVERS.

D. Appleton & Co. New York.
CHRISTINA CHARD. By Mrs. Campbell Praed. pp. 319. 50 cents.
A GRAY EYE OR SO. By F. F. Moore. pp. 362. 50 cents.

Charles Scribner's Sons. New York.
PHILOSOPHY OF REALITY. By James McCosh, LL. D. pp. 78. 75 cents.

Fleming H. Revell Co. New York.
THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS. By Rev. J. S. Dennis, D. D. pp. 29. 15 cents.

Maynard, Merrill & Co. New York.
THE COMING OF ARTHUR AND THE PASSING OF ARTHUR. By Alfred Tennyson. pp. 55. 12 cents.

Cassell Publishing Co. New York.
CAN SUCH THINGS BE? By Ambrose Bierce. pp. 320. 50 cents.

Presbyterian Board of Publication. Philadelphia.
THE BIBLE TEACHER'S GUIDE. By James A. Worden, D. D. pp. 160. 25 cents.
THE BIBLE CATECHIST. By Rev. W. H. Gill, D. D. pp. 64. 15 cents.
BURDENS. By Rev. O. A. Kingsbury, D. D. pp. 47. 15 cents.

Mrs. H. E. Kramer. Akron, O.
ENTERTAINMENTS. By Mrs. H. E. Kramer. pp. 90. 50 cents.

Open Court Publishing Co. Chicago.
THE DISEASES OF PERSONALITY. By Th. Ribot. pp. 157. 25 cents.

MAGAZINES.

October-December. JOURNAL OF AMERICAN FOLK-LORE.

JANUARY. NINETEENTH CENTURY.—LEND A HAND.—MUSIC REVIEW.—ALTRUISTIC REVIEW.—SCHOOL REVIEW.—CHARITIES REVIEW.

FEBRUARY. CHAUTAUQUAN.—POPULAR SCIENCE.—WORTHINGTON'S.—ART.—MISSIONARY REVIEW OF THE WORLD.—CASSELL'S.—HARPER'S.—KNEASS' PHILADELPHIA MAGAZINE FOR THE BLIND.

HOME MISSIONARY FUND.

George M. Allen, Pequabuck, Ct.	\$10.00
M. J. R., Boston	2.00
E. A. Stewart, Newport, Vt.	4.00
Mrs. E. B. Miles, Worcester	2.00
J. E. Cushman, Los Angeles, Cal.	2.00
A. R. Pierce, Salford, Ct.	6.00
A. L. Paige, Hanover, N. H.	2.00
Mrs. C. E. Pancost, Bond Hill, O.	1.00

DAY OF PRAYER FOR COLLEGES.

ANDOVER.—On Wednesday evening Professor Harris chose The Colleges as the subject for the weekly prayer meeting. On Thursday groups of students and professors met as usual during the forenoon and evening to consider and pray for the spiritual welfare of their respective colleges. Some of the groups had sent representatives back to the colleges. The afternoon service in Andover Chapel was fully attended by the students of Phillips Academy and of the seminary. Rev. Dr. E. L. Clark of Boston gave an address on A Working Theory of Life.

Professor Harris has been the seminary preacher for January, exchanging once with Rev. Dr. G. A. Gordon. At the afternoon service on two Sundays he gave to the hundreds of academy boys, who form a part of the congregation, plain, effective talks on the Use of Spirituous Liquors and on Gambling, the latter including the betting so commonly practiced in connection with athletic sports.

BOWDOIN.—In a college where a considerable portion of the student body live within an hour's ride of their homes, the omission of required exercises on a day following a regular half holiday inevitably leads many to leave town. Making allowance for this circumstance, all the services at Bowdoin were well attended. They consisted of a prayer meeting conducted by the students in the morning, a preaching service in the forenoon and a praise meeting in the evening, addressed by a recent graduate now preparing for the ministry at Andover. The preacher of the day, Rev. O. W. Folsom of Bath, after touching upon the present need of the Congregational ministry for more college graduates, proceeded to make an earnest and convincing appeal for intensification of Christian life.

An encouraging feature of the religious life among the undergraduates is an apparent increase of sympathy and connection with the activities of the local church. This was emphasized by a large attendance of the students upon a social gathering in the chapel of the First Parish later in the evening of Thursday.

DARTMOUTH.—There was an unusual degree of anticipation of, and preparation for, the day at Dartmouth College. Circulars containing a statement of the religious work and condition of the college for the last year and soliciting prayers were sent by the Y. M. C. A. to the churches and the friends of the college. The preaching of President Tucker for the two previous Sundays delighted every one and filled the religious element with hopeful enthusiasm. Large meetings in Bartlett Hall, on Monday and Tuesday evenings, were addressed by Professors Worthen and Wells, and were followed by a prayer meeting on Wednesday evening in which there was evidence of a cumulative interest.

On Thursday a general meeting of the whole college was held in Bartlett Hall in the morning, a general prayer meeting in the vestry of the college church in the afternoon, and a thrilling discourse was preached by President Tucker in Rollins Chapel in the evening. The different services were well attended and a high degree of general interest was manifested. Not for many years has there been evident among the most active Christian men such spirit of consecrated devotion to service. Extra meetings are to be continued. The college church has voted to substitute Passion Week for the Week of Prayer, and that season is anticipated with much hopefulness.

AMHERST.—The view of the religious condition of Amherst College given in a recent number of the *Congregationalist* was well borne out by the deep interest manifested in all the services of the day of prayer. The morning "alumni" prayer meeting, which until last year was held in the small chapel, almost filled the main hall. Greetings from the alumni in the seminaries came by letter and were also brought in person from Andover

and New Haven by Camp, '89, and Thorp, '91. Mr. C. M. Pratt, '79, of Brooklyn made an effective statement of the place of spiritual Christianity in business pursuits, speaking from his own experience as a successful business man. Dr. Tyler, though no longer connected with the college, offered the closing prayer.

In the afternoon Dr. McKenzie preached from the text, "Blessed are they who have not seen and yet have believed." It was a powerful discourse. He was also heard at the evening prayer meeting. These services, with the class prayer meetings at noon, made a crowded day, but one not too crowded for the interest to be kept up to the end. The spiritual life of the college cannot fail to have received a genuine uplift, and there is reason to hope that there will yet be fruit in conversions.

WILLIAMS.—After morning chapel Dr. J. H. Denison, the former college pastor, addressed the officers and committees of the Y. M. C. A., and a meeting was held in the Congregational church at which a report was made of the association's work. Special neighborhood meetings have been held lately in six districts, resulting in a great increase of religious interest, and at Blackinton twenty have professed conversion. Three successful classes for Bible study have been conducted by professors and two by students. The Sunday evening college prayer meeting has had an average attendance of over sixty, and is aided by a student orchestra of seven pieces. Twelve hundred dollars, contributed by the students to missions within the last two years, with what is to be collected this year, is to be devoted to the work of Rev. Dr. Washburn, '55, of the Madura Mission. W. B. Street, '92, has conducted special meetings for the students twice, and H. T. Pitkin of Union Seminary recently addressed the association in behalf of the Student Volunteer Movement. Several men signed the cards, and it was voted to send five delegates to the convention at Detroit.

The principal college service was held in the chapel in the afternoon. Cordial letters were read from the alumni at Auburn, Andover and Hartford Seminaries, and Rev. E. C. Moore of Providence preached on Inspirations. In the evening there was a special college prayer meeting, at which a letter was read from the Williams men at Yale Divinity School, and G. H. Flint, '86, of the school, made a brief address.

WESTERN RESERVE UNIVERSITY.—The day at Cleveland was observed with an interest seldom before known. In Adelbert College, besides the class prayer meetings, public services were conducted by Rev. H. M. Ladd, D. D., and a stirring address was given by Rev. C. S. Mills on the consecration of learning, of power to the highest uses. Its effect upon the men was marked. The Y. M. C. A. was addressed in the evening by Rev. D. O. Mears, D. D., who also gave a strong address to the students of the College for Women of the university.

WELLS.—The observance of the day was marked with more than usual interest and seriousness. The morning devotional exercises were conducted by President Frisbee, and the consciousness that this was the last time in which he would ever address them on a similar occasion, with the same relations existing, made the service especially impressive. His resignation of the position he has so long and honorably held, to take effect at the close of the present college year, causes sincere regret, and calls forth from the alumni, as well as faculty and students, many expressions of hearty appreciation of the excellent work he has done for Wells. In the afternoon Rev. Henry Schlosser of Aurora conducted the devotional services, and the address to the students was given by Dr. James Riggs of Auburn.

BREDA.—The day was observed by a meeting of all the students at 10.30 in the morning, addressed by Treasurer P. D. Dodge, Prof. A. E. Todd and President Frost. In the

afternoon separate meetings were held by the classes. There is a good degree of religious interest; nearly three-fourths of the students in attendance are professing Christians. The Y. P. S. C. E. has an active membership of sixty-eight and Sunday school work is carried on effectively at numerous points in the surrounding country.

CHICAGO SEMINARY.—Drs. Goodwin and Noble took part in the services. Reports from different colleges were hopeful and interesting. With few exceptions the work of the Y. M. C. A. in these institutions has been productive of great good. Of the 70,000 students in these higher schools of learning, it was said by Professor Scott, the leader of the meeting, that about 40,000 are professing Christians.

ELSEWHERE.—Rev. H. A. Stimson, D. D., was the preacher at Wellesley, and the services naturally were more than usually impressive, owing to the recent death of President Shafer.—At Lasell Seminary Rev. R. A. Hume and Miss Louise Manning Hodgkins were among the speakers.—The sermon to the Smith young women was preached by Rev. T. T. Munger, D. D.—Professor Beardslee and Dr. E. B. Webb preached at Mt. Holyoke College, and a novel and delightful element in the day was the presence of several students from Smith, who described the various kinds of Christian work carried on there.

MT. HERMON IN MIDWINTER.

A run into the country on a clear, crisp winter day, when the keen air makes the nerves tingle and the lavish sunshine from an unclouded heaven acts as a moral tonic, is a great boon to the man who is chained to the city most of the time. Equally refreshing is it to rub up against 350 bright, vigorous school-boys in the midst of the hard and abundant work which winter term brings. Few people realize what a place in the educational system of New England D. L. Moody's Mt. Hermon School, now hardly ten years old, is already occupying. A current, but erroneous, notion is that this institution is a kind of reform school, a refuge for waifs and strays. As a matter of fact, after some necessary experimentation incidental to the beginnings of anything, it has reached the point where it will bear comparison with our older and better known preparatory schools. Indeed, in football this last autumn it left Williston Seminary and other Connecticut Valley schools and colleges considerably in the rear. It fits a dozen or fifteen men for college every year, besides graduating about as many more who go into business or some form of Christian work.

The school life is of a healthy, happy type. Athletics flourish. A creditable paper is published once in two weeks, and other things that interest young men when associated as students have proper recognition. Not much money is spent by the Mt. Hermon boys for horse hire and theaters. They play a fine game of football, but they do not find it necessary in order to support the team to bet or to act like rowdies when they visit other towns. Their religion is a restraining power at home, too. Said a member of the school the other day, "I've been here three months and I haven't heard an oath or a foul story." One secret, perhaps, is that the men come there to work. Many have had a hard struggle in their earlier years and appreciate the opportunity which Mr. Moody and his friends have given them of a year's good schooling at the moderate cost of \$100 a year. Thus the mission of Mt. Hermon to young men who would not probably be able to enter any other school is being fulfilled, and that there are hosts of such in the land is shown by the fact that Principal Cutler always has in hand several hundred more applicants than can be accommodated even with frequent additions to the group of buildings and the force of teachers, who now number about a score.

Officers selected from the ranks of the students aid in maintaining discipline. In fact, co-operation runs through all the school work. The boys wait on the table, help in the kitchen and work on the farm.

Religious instruction, as would naturally be the case in a school planted by Mr. Moody, is kept to the front. Mr. James McConaughy gives all his time to the teaching of the Bible, which has a place on the daily program. A vigorous Y. M. C. A. sustains through its representatives meetings at a half-dozen outlying districts. The Day of Prayer last week brought together two attentive congregations trained to listen well and apparently ready to apply to themselves the truth heard. Over the river at Northfield Seminary the girls had the pleasure of hearing two stirring discourses from Rev. N. Boynton. So the beneficent work of these two schools goes on, and what with the conferences in the summer and the big student population the rest of the year, and Mr. Moody coming and going between his campaigns to see how the boys and girls are getting on, the inhabitants of this quiet old town on the Connecticut have a good deal to think about, to talk over and to rejoice in.

H. A. B.

News from the Churches

PASSING COMMENT.

Many reports of church benevolence which we receive are prefaced by the words, "In spite of the hard times." As the financial depression has been so widespread we cut out the clause, but there is abundant opportunity to read between the lines.

In fact, most church news must be read in this way. A few lines concerning a revival, or a new chapel, or a debt removed, look very colorless in type, but often stand for a depth of heart experience and patient work that no type can tell.

A pastor writes, "Doubtless the Lord could make a better church than this, but doubtless He never did." We wonder how many churches can read this and feel a self-conscious thrill.

A pastor's box by the church door where questions or requests for any service from the minister can be left is even better than the United States mail for some kinds of communication, as no intermediate party is concerned.

Some of the twenty too many ministers who inquired in regard to the "four inviting fields" may be interested in some of the Maine items.

There is too little interest among the churches in the Day of Prayer for Colleges. Many people who uphold the claims of home missions against foreign work seldom think of praying for the young people in the colleges of the land.

Hot house methods do not result desirably in preparing young men for the ministry, and it is the extraordinary man who is fit to preach during his first year of seminary life. This does not mean that he must confine himself to the seminary, but that going out into the world as often as possible he shall go as an observer and learner and not as teacher.

NEW ENGLAND. Boston and Vicinity.

Special evangelistic services, held every evening for two weeks in Maverick Church Chapel, East Boston, resulted in a deep spiritual awakening in the community. The services were conducted by the pastor, C. S. Macfarland, assisted by Dr. Smith Baker of the mother church and by others.

At the annual meeting of the Eliot Church, Roxbury, interesting reports were read from twelve different organizations, which indicated that this mother of churches is still bringing forth fruit in old age. Of the \$4,719 contributed for benevolent objects, over \$2,300 went to foreign missions. Probably no other church of its size and financial ability has made a larger gift for missions. With the thirty-three additions during the year the present membership stands at 389. This is the twenty-

third year of Dr. B. F. Hamilton's pastorate and the fifty-second of Dr. A. C. Thompson's.

Sunday being the fifth anniversary of the beginning of Dr. Arthur Little's pastorate over the Second Church, Dorchester, he made it the opportunity to set forth reasons for gratitude and gratification on the part of pastor and people. During this time the membership has doubled and \$100,000 have been raised, more than half of which went to benevolent causes.

Massachusetts.

A noteworthy feature of the annual meeting of the Eliot Church, Newton, was the roll-call of the 625 members, twenty minutes being allotted for this exercise, which was only one of a number of interesting events during the evening. The roll-call began with No. 8, who joined in 1845, and closed with No. 1,375, who joined Jan. 7, 1894.

The past year has been one of the best in the history of the West Newton church, forty-eight having been received to membership, thirty-two on confession. Benevolences were about \$2,600, legacies \$4,400, and home expenditures \$5,000, leaving a balance of \$150 in the treasury.

Kirk Street Church, Lowell, expresses its sympathy with its pastor, Dr. M. M. Dana, in the death of his son by voting him a two weeks' vacation.—Rev. G. F. Kenngott of the First Church has given three illustrated lectures on Sunday evenings upon *How the Other Half Lives*. The pictures have proved of great interest in awakening sympathy for those in conditions of actual suffering, while pictures of various city mission enterprises draw attention to the saving influences at work. Large audiences have been attracted.—High Street Church held its annual roll-call meeting at a special service on Sunday afternoon, in order to accommodate the many who cannot get away from business for a week day evening. The meeting was most successful, the names being called in chronological order instead of alphabetically. The income from pew rentals at this church for last year was the largest in the history of the church. Rev. C. W. Huntington is pastor.

At the January meeting of the North Bristol Congregational Club, Taunton, Hon. Thomas W. Bicknell of Dorchester read a historical paper entitled *A Chapter in New England Liberalism*, dealing with the Baptist influence in early New England history. Rev. S. V. Cole was elected president.

The First Church, Brockton, Rev. L. V. Price, pastor, was wholly destroyed by a fire that ravaged the city Jan. 24. The house was built forty years ago at a cost of \$30,000. It was insured for \$12,000. The evening following the fire a meeting was held to arrange for a place of meeting, and it is probable a new building will be erected soon.

Piedmont Church, Worcester, has organized a Men's Association, starting with nearly a hundred members. Meetings are to be held monthly.—The parish expenses of Plymouth Church last year were \$12,051, with a balance of \$198 in the treasury. Benevolences were \$51,488, including \$21,850 in legacies, \$1,402 were given to foreign work, \$3,638 for Christian education, \$3,398 for city missions and kindred work. The Sunday school has 602 connected with it, an increase of 100.

The North Church, Springfield, received forty-one members last year, and the average Sunday school attendance exceeded that of any of the twenty years previous. In his fifth anniversary sermon, Rev. F. B. Makepeace, the pastor, stated that 190 had joined the church during that period, of whom seventy-nine came by confession. Land has been purchased for a parish house, and a fund for its erection started. A recently formed organization is the board of work. This is a large committee of men and women divided into sub-committees, which have specific duties. One sub-committee visits the sick, another finds employment for people out of work, a third ledging places for new comers in the city. The board meets regularly to apportion duties and to discuss plans.

The Connecticut Valley Congregational Club considered *Woman's Christian Work* for Woman, Jan. 24, at Springfield. The speakers were Misses Jordan of Smith College, Hall of Northfield Seminary, Blodgett of the Travelers' Aid, President Mead of Mt. Holyoke and Dr. J. M. Plummer of the Talitha Cumi Home in Boston. The meeting was one of the largest and most enjoyable ever held.

Rollstone Church, Fitchburg, Rev. C. S. Brooks, pastor, received twenty-eight additions last year, twenty-three on confession. Benevolences amounted to \$1,951 and home expenses to \$7,188.

Rev. E. R. Hodgman has recently been re-elected, for his thirty-first year, as scribe of the Middlesex Union Ministerial Association. In his thirty years' service he has missed but one meeting. At the last meeting of the union he read a paper embodying reminiscences of his long service as scribe.

Maine.

Rev. David Martyn of Cumberland Mills is giving his people a series of lectures on Pilgrim's Progress.—Rev. J. S. Richards of Deer Isle has issued the *Church Reporter*, devoted to the interests of his parish.

General Missionary Whittier is caring for the Island Falls church during the winter, and a good degree of interest prevails. The place for worship is too small for the Sunday services and there are preparations for building. This is made necessary by the sudden growth and prospects of the place from the coming of the new Bangor & Aroostook Railroad. This church has been joined with Patten, eleven miles away, for years. The time has come to have a man at each place.—General Missionary Wilson speaks of a growing interest at Limington, where he has been laboring for the last month. A pastor is needed at this point.

Bangor Seminary takes its midyear recess of two weeks, beginning with Jan. 26. Good work has been done in all the departments, the new English course under Professor Gilmore not falling behind the others. The seminary was never better equipped; the number of students is larger than usual. Fewer of the men are supplying churches on Sunday, but this is to their advantage so far as progress in study is concerned. Those churches which have young men of their own in the seminary cannot do better than to aid them in some form, so that it may not be necessary for them to work Sundays that they may live during the week. Some churches do this, and their example ought to be followed.

At a meeting of the Second Parish of Wells, it was unanimously voted not to accept the resignation of the pastor, Rev. H. W. Dowling. On account of this action the pastor withdrew his resignation until April 1.

State Street Church, Portland, entertained Cumberland County Conference Jan. 24. The topics, Permanent Enthusiasm in Christian Service and Reading, Other than the Bible, Promotive of Christian Activity and Christian Character, called forth able and stimulating addresses. Reports from the Maine Missionary Society were presented by Rev. E. M. Cousins, the new field secretary. Rev. G. C. Wilson, missionary for Western Maine, preached the sermon.

Rev. A. F. Dannels of the Central Church, Bath, always makes a special adaptation of the Day of Prayer for Colleges to the scholars of the city schools. Sometimes he holds a special service with an address to the scholars at the close of the afternoon session, while other years the young people are invited to the regular prayer meeting in the evening, the service being shaped with special reference to the temptations and opportunities of school life. This year the aim was to inspire zeal in their work by showing how education may be used for Christ.

New Hampshire.

Jan. 21 was the annual field day of foreign missions for the churches of Concord. In the absence of the pastor, Rev. H. P. Dewey, on account of illness, Secretary C. H. Daniels, D. D., occupied the pulpit of the South Church, Rev. E. S. Hume spoke at the First Church and Rev. Henry Kingman at the West Church. In the afternoon a special union service of the Y. P. S. C. E. was held at the First Church and a union mass meeting at the South Church in the evening, at both of which the three speakers were present and made addresses.

The Webster Memorial Chapel was dedicated, Jan. 23, at Hampton. Hon. C. B. Webster gave \$1,500 of the \$2,500 which the building cost in memory of his father, Rev. Josiah Webster, who was pastor from 1808 to 1837. The chapel is connected with the church building by a portico.

Vermont.

Rev. C. M. Lamson's farewell services at the North Church, St. Johnsbury, last Sunday were affecting and full of tender memories. The theme of the morning sermon was Christ the Corner Stone, and during the delivery of the parting message to the church there was scarcely a dry eye in the house. In the evening there was a union service of all the churches, with the sermon by Dr. Lamson and special musical features. Col. Franklin Fairbanks, superintendent of the Sunday school, gave an illustrated lecture on Egypt and the Holy Land in the chapel Jan. 30.

Rhode Island.

The Moody campaign in Providence and vicinity, which began Jan. 2, closes this week. Last Sunday meetings were held, simultaneously, in Music Hall and the Westminster Theater, with Mr. H. M. Moore of Boston assisting. In the survey of the month's efforts there is much to bless God for. The churches have been quickened and many reached who stood beyond the pale of the church's influence. As on former occasions, it will doubtless be found that

the seed sown will in due course manifest itself. Not long ago one of our oldest and most esteemed brethren in the ministry remarked, "I have in my church several excellent members who trace their conversion under God to Mr. Moody's ministrations here some twenty years ago." Mr. Moody's next campaign is to be in Washington early in February, concerning which a Providence editor quaintly writes, "He knows where the Lord needs him."

The annual meeting of the Pawtucket church, Rev. Alexander McGregor, pastor, was held Jan. 25. From the statement printed and distributed, with the annual church directory, that evening it appears that in every way the year has been the most fruitful in the church's experience—forty-nine additions to the membership, marked increase in the attendance upon divine worship, with nigh \$6,000 raised for Christian work at home and abroad and the year's resources of the society amounting to \$16,181.

The board of directors of the Rhode Island H. M. S. met, Jan. 24, to adjust its appropriations to the new arrangement materialized in the January convention of the parent society. Retrenchment was the order of the day.

Connecticut.

The church in Redding, Rev. C. F. Luther, pastor, rededicated its house of worship Jan. 21. The remodeling has been going on since September, and the church now rejoices in a beautiful, modern house, having expended \$2,500 in repairing and building a Sunday school room. The church is active and interest in Christian work is manifest. The Endeavor Society conducts the Sunday evening service.

Thirty persons united with the Shelton church, Rev. L. M. Keneston, pastor, Jan. 21, making the number of accessions sixty-two since May 1, 1893.

The Third Church, Torrington, numbers 423, a net gain of nine. The Sunday school has an enrollment of 400, a gain of fifty in the primary department.

The new house of worship of the church in Broad Brook, Rev. D. E. Jones, pastor, built to replace the one burned last February, was dedicated Jan. 24. A service considering the various relations of the Christian Church was held the same day. The new house is of tasteful design, well furnished with modern conveniences for church work and cost about \$13,000.

MIDDLE STATES.**New York.**

An unusually large number attended the January meeting of the Brooklyn Congregational Club to hear a discussion of The Problem of the Winter—the Poor in Our Cities. Dr. Stanton Coit argued that cities should begin public works and relieve distress by giving employment. Mr. A. T. White, the new city works commissioner, who probably has done more for the laboring classes of Brooklyn than any man of his age and has had wide experience in helping the poor, feared that it would demoralize the working classes to feel they could compel the municipality to give them work when none was available elsewhere. He believed more effort should be made in good times to cultivate thrifty habits among the poor, and that the strain of the present crisis could best be met, not by charitable organizations and city governments, but by personal efforts. Miss Jane E. Robbins, M. D., of the College Settlement in New York, graphically described the suffering and defended the character of the unemployed. Mr. A. W. Milbury spoke of the Industrial Christian Alliance. The club, on motion of Dr. Storrs, appropriated \$250 for relief of the poor. Since its last meeting occurred the death of the president, T. J. Tilney. For many years he was a leading spirit in Plymouth Church, and recently accepted the superintendency of the Central Church Sunday school, which already had felt the impulse of his earnest personality. Appropriate resolutions were adopted.

Good Will Church, Syracuse, is feeling the effect of the coming of Rev. H. N. Kinney. There has been a thorough canvass of the parish, the organization of a senior Christian Endeavor Society, a Brotherhood of Andrew and Philip, a young ladies' Cumi Club, and one of the latest organizations is the Men's Sunday Evening Service Club, through whose efforts the church is filled each evening. During the Week of Prayer every afternoon a cottage meeting was held in different districts in the homes of aged members of the congregation.—The second of the Congregational union sociables was held, Jan. 26, with the Good Will Church. Two hundred were present, representing the six churches of the city.

Pennsylvania.

Dr. C. C. Creegan of the A. B. C. F. M. and Dr. W. A. Duncan of the C. S. S. and P. S. are holding missionary rallies in the States. The meetings are

largely attended and of great interest. This is the first attempt to unite a foreign with a home society in such meetings and the results are excellent.

THE SOUTH.

Miss Virginia Dox of the A. E. S. has just closed ten days profitable work among the churches of Washington and Baltimore. She has kept about fifteen engagements to the satisfaction of all who have heard her.

THE INTERIOR.**Ohio.**

The West Church, Akron, Rev. J. L. Davies, pastor, less than six years old, has 293 members and closed the year without debt. Contributions for benevolences the past year show an increase of \$133 over the previous year. Starting with a membership of seventy it has never drawn on any outside source for aid, and has built a neat chapel. The Sunday school averages 278, and the rooms are already too small.—The First Church has just closed a successful series of evangelistic meetings under the leadership of Evangelists Read and Chafer, over fifty being received to the church as a result.—Arlington Street Church seems to have had a new impetus given it by its new pastor, Rev. J. H. Slaney. Its Sunday school and congregation have materially increased.

The church in Freedom has repaired and refurnished its building and purchased a new organ.

On a recent Wednesday evening the Brotherhood of Andrew and Philip took charge of the social at the Pilgrim Church, Cleveland, and sent out nearly 300 invitations to young men, a large number of whom they have sought out in the church services, men who are new comers and strangers. A large number responded. A feature of the occasion was the presentation of a roll-top desk to the pastor, Rev. C. S. Mills.

Illinois.

The church at Kewanee dedicated, Jan. 7, its new house of worship, costing \$22,000, free of debt. Dr. Richard Edwards, father of the pastor, Rev. N. T. Edwards, made an address, and two former pastors, Dr. James Tompkins and Dr. A. N. Hitchcock, took part in the exercises. The exterior of the building is of Indiana sandstone and pressed brick and the interior finishing of cypress. A fund for a new organ is being raised.

The benevolences for 1893 of the New England Church, Chicago, Rev. J. G. Johnson, D. D., pastor, were \$41,520.

The benevolent contributions of the First Church, Galesburg, Rev. H. A. Bushnell, pastor, were \$4,801, and home expenditures \$3,360, the total being a gain of \$2,740 over the previous year.

Unusual interest developed during the Week of Prayer in Port Byron, Rev. R. W. Newlands, pastor, resulting in over twenty inquirers, some of them persons who had not entered church doors for years.—Evangelist L. P. Rowland conducted union services in Naperville, where the Evangelical Association College is located. The immediate results for the church were the accession of more than thirty members.

The Glen Ellyn church, which so recently dedicated a new building, has just closed a series of fruitful union meetings. The church is now under the care of a student pastor, J. S. Rood.—After profitable special services in Buda and Atkinson, Evangelist W. H. Chandler is conducting services in a rural neighborhood in Henry County eight miles from a railroad station. In this neighborhood within a radius of three miles there are five church buildings, in only one of which there is regular service.

North Aurora has been visited by a revival, in which the pastor was assisted by Y. M. C. A. workers.—The First Church, Wheaton, shows healthful growth. The average amount raised last year was \$23 per member, two-sevenths of which were for beneficence.

Indiana.

At the last meeting of the Indianapolis Congregational Club Prof. E. W. Bemis of Chicago University made an address on the Problem of the Unemployed.

The pastor of the Swedish mission church at South Bend, Rev. L. G. Johnson, formerly a student at Chicago Theological Seminary, has gathered a Swedish congregation in Elkhart and preaches there each Wednesday night. All the churches in Elkhart united during the Week of Prayer, and the Congregational and Presbyterian churches have since continued in union meetings, Rev. F. E. Knopf alternating with the Presbyterian pastor in preaching. The interest and attendance indicate substantial results.

Cardonia church has enjoyed a revival. Rev. James Hayes, the coal mine missionary, conducted the meetings. Of the sixteen additions ten were

baptized. A Y. P. S. C. E. has been organized with thirty-three active members. The Sunday school, which was formerly "union," has become Congregational. Work is very dull in the mines and hundreds of miners are in straightened circumstances. —Special meetings at Liber have been held by Rev. M. E. Moon, assisted by Rev. George Hindley.

Michigan.

Since Rev. H. A. Shearer began his pastorate at Kalkaska last August there have been twenty-two additions, fifteen as the result of three weeks' special meetings.

Rev. Thomas Chalmers, who has recently accepted the unanimous call to the church at Port Huron, comes from the Disciples, having withdrawn from that body owing to dissatisfaction with its doctrinal standards. His last Disciple pastorate was in Brooklyn, N. Y. The church begins the year with steadily growing congregations.

Park Church, Grand Rapids, has added to its long list of charities the support of a missionary in a foreign field.

Pilgrim Church, Lansing, has a new organ, the gift of the men of the congregation not members of the church. It has recently secured, free of incumbency, a choice corner lot on which its permanent edifice is ere long to be erected.

Wisconsin.

The First Church, Racine, Rev. Charles Percival, pastor, last year pledged \$500 more for its support than in 1892, and forty-nine members were added. The Sunday school reached the enrollment of 467, and twenty-seven from the school united with the church.

The Grand Avenue Church, Milwaukee, Rev. G. H. Ide, D. D., pastor, received 118 to membership during the past year, eighty-five on confession, making a net gain of 103. It is the largest increase in the history of the church. The contributions amounted to over \$8,000.

The year just ended has been one of progress in all departments of the church in Appleton, Rev. John Faville, pastor; 118 have been added to the membership, 108 on confession. The total membership is 532. The benevolences aggregated \$1,929. The Sunday school attendance averaged 472 from an enrollment of 708. Three prosperous mission schools have been sustained. At the beginning of Mr. Faville's pastorate there were 371 members and 370 have been added since, averaging over forty-six per year for the eight years. No communion season has passed in that time without admissions to the church. The Sunday evening club of 377 members continues with unabated interest and attendance, and has become a potent factor in the general church work.

THE WEST.

Missouri.

Rev. C. S. Sargent began work with Central Church, St. Louis, Jan. 21, receiving a hearty welcome from the people and finding the largest congregation in the history of the church.—Rev. Solomon Arnquist, pastor of the Swedish church, is holding neighborhood meetings in every part of the city to reach the Swedes, who are widely scattered. —Hyde Park church has let the contract for its new building, the auditorium on the second floor to be finished at once, the basement and Sunday school rooms to be left unfinished for a time.

Iowa.

Jan. 21 was a memorable day at Grinnell. Mr. W. T. Stead of the *Review of Reviews* occupied the pulpit morning and evening, and spoke to the students of Iowa College in the afternoon. The evening service continued until half-past ten o'clock.

The First Church, Sioux City, has had an unequalled year. The additions were 121, making a present membership of 467. The benevolence was \$1,057 and home expenditures \$8,117. The Bible school numbers 335. A Men's Sunday Evening Club, recently organized, has largely increased the evening attendance. The pastor, Dr. M. W. Darling, recently preached a forceful sermon on the subject, What Can Be Done to Secure Better City Government?

The church in Tabor received last year fifty-two additions, twenty-eight on confession. The present membership is 450; benevolences were over \$800. It has been voted to add \$300 to the salary of the pastor, Rev. J. W. Cowan. The plan of apportioning seats by lot to all subscribers to church expense, without regard to the amount subscribed, is continued for another year.

Recent gatherings at Mitchellville, Red Oak and Rockwell followed special meetings. At Mitchellville and Rockwell the pastors, Rev. H. C. Rosenberger and Rev. D. G. Youker, were their own evangelists. At Red Oak the meetings were conducted by Evangelist C. W. Merrill. In 1893 this church,

The Congregationalist Services, No. 8*

An Order of Worship for Eventide

Theme: The House of Our God

{ The Congregation will please observe carefully the directions printed }
{ in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

MINISTER.—Praise ye the Lord,
Ye that stand in the house of the Lord,
In the courts of the house of our God.

PEOPLE.—I will praise the Lord with my whole heart,
In the assembly of the upright, and in the congregation.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 134: 1, 2; 5: 7; 118: 20, 19.]

RESPONSE. [This may be omitted when so desired.]

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight, O Lord, my strength and my Redeemer.

HYMN. [The congregation will rise and sing.]

Unto thy temple Lord we come.—DUKE STREET.

I love the habitation of thy house, the place where thy glory dwelleth.

MINISTER.—How amiable are thy tabernacles, O Lord of hosts!

PEOPLE.—My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 84: 3-12; 48: 2, 3, 13, 14.]

ANTHEM. [Choir.] ["How lovely are thy dwellings" (Spohr), is suggested as a suitable selection.]

* [Or this hymn may be sung by the congregation without rising.]

* Lord of the worlds above.—LISCHER.

We will not forsake the house of our God.

MINISTER.—What shall I render unto the Lord
For all his benefits toward me?

PEOPLE.—I will take the cup of salvation,
And call upon the name of the Lord.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 116: 18, 19; 63: 1, 2, 4; 95: 4, 7; 96: 6-8.]

CHANT. [When this selection is not chanted it will be read by the minister.]

1. *I was glad when my companions | said unto | me || Come, it | is our | holy | day ;*
2. *Let us go into the house | of the | Lord || let us | take sweet | counsel to | gether ;*
3. *Let our feet stand with | in his | gates || and heart and voice give | thanks | unto | him.*
4. *Blessed be the temple hallowed | by his | name || pray for | peace with | in its | walls.*
5. *Peace to young and old that | enter | there || peace to every soul a | bidding | there | in.*
6. *For friends and brethren's sake, I will never | cease to | say || Peace | be with | in thee !*
7. *O house of the | Lord's | praise || peace be to | them that | love | thee !*
8. *If I for | get | thee || may my right | hand for | get its | cunning.*

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Matt. 18: 20; Heb. 10: 24; Eph. 5: 19; Ps. 99: 5; 93: 5; Hab. 2: 20; 1 Kings 8: 27-29; Isa. 57: 15; 1 Cor. 3: 16; Rev. 21: 3.]

HYMN. [The congregation will rise and sing.]

God is in his holy temple.—SICILY.

MINISTER.—Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of Glory shall come in.

PEOPLE.—Who is this King of Glory?

The Lord of Hosts,
He is the King of Glory.

PRAYER. [By the minister.]

[Here may be introduced, when desired, a musical response by the organ or by a choir.]

Wherewith shall we come before the Lord.

MINISTER.—Draw nigh unto God, and he will draw nigh unto you.

PEOPLE.—Wherewith shall we come before the Lord and bow ourselves before
the most high God.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Micah 6: 8; Ps. 51: 17; 15: 1, 2; 24: 3, 4.]

HYMN. [The congregation will rise and sing.]

Lord, what offering shall we bring?—HORTON.

SCRIPTURE LESSON.

ANTHEM. [Choir.] ["O be joyful in the Lord, all ye lands," is suggested as a suitable selection.]

* [Or this hymn may be sung by the congregation without rising.]

* O Lord, where'er thy people meet.—FEDERAL STREET.

ADDRESS OR SERMON.

CLOSING SERVICE.

MINISTER.—I went with the throng,
I went with them to the house of God.

PEOPLE.—With the voice of joy and praise,
With a multitude keeping holyday.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 55: 14; 63: 2; 48: 9; 63: 3, 4; 42: 8.]

* Copyright by W. L. Greene

HYMN. [The congregation will rise and sing.]

Again, as evening's shadow falls.—HUBBLEY.

PRAYER AND BENEDICTION. [The congregation seated and bowing down.]

MINISTER.—Let us pray. [A brief extempore prayer, or the following prayer may be said by the minister.]

O thou eternal God of power and majesty incomprehensible, whom the heaven of heavens cannot contain, thou who hast no need of temples builded by men's hands that thou shouldest dwell therein, we thank thee that remembering the need of thy children, thou hast been pleased to especially reveal thyself unto them in the houses called by thy name. Thou art the Spirit of all life and love, thou art everywhere in heaven, in earth, in the hearts of men, yet thy spiritual presence in the sanctuary is dear unto us, and we thank thee that thou dost bestow peculiar blessings upon thy worshipping congregations. For all the hallowed associations and sweet memories of our church homes we bless thy name. For their power to connect us with the holy fellowship and Christlike endeavor of the past, for their constant witness to the divine life present in our midst we thank thee. Grant unto us now in this holy place that, having worshiped thee with sincere and humble hearts, we may feel our sins forgiven, our sorrows shared, our joys purified, our courage renewed, our faith confirmed. In the name of Christ we pray.

Now may the blessing of God be upon us; and may he preserve our going out and our coming in, from this time forth, even forever more. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8. **EVENTIDE SERVICES:** 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passivetime; 10. Easter; Nos. 11-13. **EVENTIDE SERVICES:** 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

Rev. E. C. Moulton, pastor, gave to benevolences \$1,010 and paid for home expenses \$2,530.

Special meetings are in progress at Milford, Ogden, Green Island, Fontanelle and Riceville. Conversions daily are reported from Milford and Ogden. Rev. D. E. Skinner is assisting the Milford pastor, Rev. Arthur Weatherly, and Evangelist N. L. Packard is leading in union services at Ogden. Evangelist Tillitt is at Green Island and Evangelist Smead at Fontanelle. At Riceville the pastor, Rev. L. M. Pierce, has the assistance of Rev. B. St. John of Des Moines.

Rev. L. R. Fitch of Ochevedan has resigned. During his pastorate of three years twenty-five have been added to the membership and a beautiful house of worship costing \$2,000 has been built and paid for.

Minnesota.

The church of thirty members organized at Moorhead, Jan. 23, is supported by the best business and professional men of the place, has already raised enough money to pay its expenses for the year, will ask no aid of the H. M. S. and starts with prospect of large usefulness. The normal school for Northwestern Minnesota is in this town.

The church of fifteen members organized at Randall, Jan. 22, is the result of revival meetings held by Rev. G. F. Morton, who will supply it in connection with his other points. He rides about forty miles to make the circuit of his field.

PACIFIC COAST. California.

Three hundred and thirty-five have been added to Pilgrim Church, Pomona, during the five and a half years in which Rev. L. H. Frary has been pastor, about one-quarter coming on confession. The benevolent contributions of the past year were \$1,707, the largest in the history of the church. During the year the seating capacity of the house of worship has been doubled at an expense of \$3,600. A Mexican Sunday school of twenty-four members is sustained. This church has never held special evangelistic services nor employed outside help.

A children's choir for the morning service and a sermonette for the children in the Third Church, Los Angeles, secure the attendance of many little ones after the Sunday school.

In National City Sunday school attendance has nearly doubled, owing to earnest and wisely directed efforts. The lecture-room is now too small and the main auditorium is thrown open.

Evangelist Smith, after successful meetings in various parts of the State, begins a series in the First Church, San Francisco.—Rev. W. D. Williams, D. D., pastor of Plymouth Church, is giving a series of Sunday evening discourses entitled Half-

Hours with First Things. The First Man, The First Sin, The First Altar are among the subjects.—Pastor R. H. Sink of Stockton announces a second series of lectures on the Orient.

The Bay Association, for years holding the credentials of the brethren about the bay, is relinquishing that function to the Bay Conference as being representative of the churches. In continuing its existence the association will aim solely at fellowship and mutual edification.

Sunday School Missionary Rev. W. H. Cooke conducted a two days' institute at Murphy's, following the same with revival services for a fortnight. Nearly twenty cards were signed.

Oregon.

The Albany church, Rev. W. A. Trow, pastor, has given more than six times as much for benevolences in the past year as in 1892. The boys' club is just starting on its second year and debates have been instituted which enlist much interest.

Rev. D. V. Poling of Independence church closed three weeks' special meetings Jan. 7, Superintendent Clapp assisting. As a result eighteen united with the church.

From October, 1892, to Dec. 21, 1893, the number of members of the Salem church was reduced from 420 to 244, by death, discipline and dismission, seventy-six in one body going out recently as a



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PAINE'S FURNITURE CO.,
48 CANAL STREET.

{ NEAR NORTHERN R. R. STATIONS.

result of the withdrawal by Willamette Local Association of fellowship from Rev. C. L. Corwin, who had been pastor. The church is now in good condition, under the leadership of Rev. S. M. Freeland.

Washington.

The Kalama church has been somewhat strengthened by special union meetings with conversions.—The meetings in Port Angeles, Rev. Jonas Bushell, pastor, have grown in interest and power, and there have been conversions. Rev. Richard Bushell of Christopher has been helping in these meetings.

The church in Endicott has taken on new life under the pastoral care of Miss Kirkland, formerly of Vermont. Special meetings with good results have been held with this church, Rev. T. W. Walters assisting.—Rev. G. H. Lee of Taylor Church, Seattle, is helping Rev. William Butler of Port Gamble in special meetings with his church.

It Pays.—It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, B. F. Johnson & Co. of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write to them.

LIFE is misery to many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

HOOD'S PILLS cure all liver ills.

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Prostrated, Health Broken Down, Night Sweats, Etc.

Gained Rapidly on Taking Hood's Sarsaparilla.

"My husband had the grip twice, and the second attack left him in a prostrated condition, health-tone very low, very weak, and with no appetite, and did not gain strength. When he slept he would have such perspirations that his clothing would be wringing wet and his flesh very cold. I proposed that he should take Hood's Sarsaparilla, and it did him good. He is now taking his sixth bottle; has no night sweats, has a good appetite, has gained rapidly in strength, and has not felt so

Hood's Sarsaparilla Cures

well in years. We shall always recommend Hood's Sarsaparilla." Mrs. L. S. HALSTEAD, Ray, Genesee Co., N. Y.

Hood's Pills cure liver ills, constipation, biliousness, sick headache, indigestion, etc.

11 ADJECTIVES.

You have come down into 1894 as one of the few persons who have not yet taken advantage of the low prices on Architectural Bedsteads, and hence do not know the blessings of a light, clean, beautiful bed.

Time was once when the price of a Brass Bedstead made it almost prohibitive; but within a year has come the advent of these architectural frames of decorative iron, finished in enameled ivory white, and completely mounted in burnished brass.

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THE BUSINESS OUTLOOK.

The mercantile agencies continue to report improvement in the trade outlook at many important centers. It is a fact that in and about Boston many merchants are receiving a fair amount of orders for the season, more especially in the way of staple goods. Manufacturing is resuming, but generally on reduced wages, reductions recently reported averaging about 14 per cent. Railroad earnings reflect a better movement of merchandise since the middle of January in comparison with last year's movement, although traffic a year ago was much interrupted by bad weather.

On the other hand, bank clearings continue to show very heavy shrinkages. For the week ending Jan. 20 the clearings of all the reporting cities, covering the whole country, showed a decrease of 37 per cent., compared with the figures of the corresponding week of 1893. And for the week ending Jan. 27 the indicated shrinkage is full as large. Nor do the bank statements at the principal cities reflect any actual improvement as yet in the volume of trade. Reserves of cash increase week by week, while bank loans decrease or hold stationary. Again, the import trade is very light, averaging perhaps 60 per cent. only of that of a year ago.

It is difficult to draw any satisfactory conclusion as to the tendency of trade. Perhaps it is safe to conclude that there is at least no loss of ground recently made. It may be the tide has turned for the better, either that or the country is at a standstill.

Washington continues to hold the attention of the whole country. Unquestionably, if Congress would attack financial and tariff problems in earnest fairness, the country would soon start upon a career of improvement. Changes in rate of protection would mean readjustment of business in many ways, but the process of readjustment would not take long with affairs in their present shape. If the national treasury could be made strong, with some assurance of no further meddling, the country would soon feel the benefits of reviving enterprise.

A drop in the price of silver during the past week emphasizes the disturbance which a change in the price of that metal makes in the international trade of a large part of the world. The wheat markets feel the changes in the silver market quite closely. The imports of such a country as Mexico are immediately restricted by a drop in silver. In the long run this silver market may work much havoc with the whole scale of prices of commodities. Perhaps the decline in silver has more to do with this current depression than we care to admit.

AN APPEAL FOR THE A. M. A.

To the Friends of the American Missionary Association: The American Missionary Association does the work of the Congregational churches for seven millions of negroes, for two millions of mountain whites and for the Indians of the West and the Chinese on the Pacific coast. This is a vast and needy field. The association is now in embarrassing straits. For the first time in many years it is seriously in debt. This debt, as stated at the annual meeting, was \$45,000, and is in danger of being doubled at the end of a year. The work of the association is of incalculable importance. It includes the support of churches, schools, colleges and various other forms of mission work; it is the greatest work done for the negroes of the South by any religious body in the country.

The association has pared down its work until no more can be done but to close churches and schools, which would be disastrous to a work as distinctively the trust of the churches as any of their enterprises.

The undersigned were appointed a committee at the annual meeting held at Elgin, Ill., to consider the exigency of the association. We accordingly call upon the churches to take the missions of the association anew to their hearts, and we recommend Sunday, Feb. 11, 1894, the Sunday before the birthday of Abraham Lincoln, to be set apart as a day in all our churches for special presentations to the public of the needs of the association and for special and additional collections to cancel the

debt and to carry on the current work of the year. This is an unusual year with our churches and all our benevolent societies. It is our privilege to make sacrifices this year. It is one of the splendid features of Christianity, and of our Congregational Christianity, that it, again and again, has proved equal to emergencies. In years like this God comes to us anew with His work, and says, "Prove Me now." And what blessings Christians and churches have had when in their poverty they have proved God. Let us join hands in making Sunday, Feb. 11, 1894, a new day in the work of emancipation—the day of a new response all along the line.

C. H. JOHNSON, Montclair, N. J.,
S. B. CAPEX, Boston, Mass.,
A. L. WILLISTON, Northampton, Mass.,
RODNEY DENNIS, Hartford, Ct.,
WILLIAM E. HALE, Chicago, Ill.,
GEORGE R. LEAVITT, Cleveland, O.,
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INTEREST payable semi-annually, per annum.
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WEEKLY REGISTER.

Calls.

ANDERSON, George P., Seattle, Wn., to Bonner, Mont. Accepts.
 ANDERSON, Wilbert L., accepts call to First Ch., Exeter, N. H.
 BREAKLEY, William H., Pukwana, S. D., to Glen Rock, Wyo. Accepts.
 HAYNIE, Thomas E., to Clinton, Ala.
 LEE, Frank T., Muscatine, Io., to Douglas Park Ch., Chicago, Ill.
 MCINTOSH, Charles H., Port Chester, N. Y., to Windsor, Wis. Accepts.
 MOON, Hiram E., to West Chester, Ind., for 1894. Accepts.
 NICHOLS, John T., Genesee, Idaho., to Edgewater Ch., Seattle, Wn. Accepts.
 RICKER, George S., Cheyenne, Wyo., to Watertown, S. D.
 ROPE, C. Fremont, accepts call to West Lebanon, N. H.
 SCHWIMLEY, W. A., Oberlin Seminary, to Penfield, O. Accepts.
 TADE, Ewing O., Washington, D. C., to Clay, Io.
 WALLACE, David, Chicago Seminary, to Hobart and Ross, Ind. Accepts.
 WILD, Levi, Ferrisburgh, Vt., to Appleton, Minn.

Ordinations and Installations.

LEAVITT, Horace H., Jan. 25, Broadway Ch., Somerville, Mass. Sermon, Rev. G. R. Leavitt; other parts, Rev. Messrs. B. F. Leavitt, E. S. Tead, J. M. Greene, D. D., A. H. Quint, D. D., F. K. Stratton, W. J. Day and A. H. Plumb, D. D.
 LOCKHART, Burton W., Jan. 24, Franklin St., Manchester, N. H. Sermon, Pres. W. J. Tucker; other parts, Rev. Messrs. E. G. Selden, C. S. Murkland and F. D. Ayer, D. D.
 THOMPSON, Thomas, Jan. 9, Bloomington, Wis. Part by Rev. Messrs. G. W. Jackman, D. L. Thomas and G. C. Haun.
 WHEAT, Frank L., Jan. 25, Woodhaven, N. Y. Sermon, Rev. A. J. F. Behrends, D. D.; other parts, Rev. Messrs. T. S. Brathwaite, Charles Herald, T. B. McLeod, D. D., A. J. Lyman, D. D., and William James.
 WHITING, Elbridge C., Jan. 23, Fifth Ave., Minneapolis, Minn. Sermon, Rev. G. H. Wells, D. D.; other parts, Rev. Messrs. G. R. Merrill, D. D., W. J. Gray and E. P. Salmon.

Resignations.

BROWN, Henry C., Centralia, Ill.
 CAMERON, Donald, Carthage, S. D.
 FITCH, Lucius E., Cheyenne, Wyo.
 HARRIS, Thomas J., Hinesburgh, Vt.
 HOWE, O. Raymond, Killingworth, Ct.
 MCCREADY, William, Hermosa, S. D.
 MILLER, Richard, Milton, Wis.
 MILLETTE, Thomas, Eliot, Me.
 RICKER, George S., First Ch., Cheyenne, Wyo.
 STORM, Julius E., DeWitt and Kilpatrick, Neb.
 WOODCOCK, Thomas J., Nora Springs, Io.

Dismissals.

BRYANT, Albert, Belmont Ch., Worcester, Mass., Jan. 25.
 CUPPING, Bernard, Groveland, Mass., Jan. 24.
 GROVER, George W., Pilgrim Ch., Nashua, N. H., Jan. 28.
 LAMSON, Charles M., North Ch., St. Johnsbury, Vt., Jan. 22.
 POOR, William G., Second Ch., Chicopee Falls, Mass., Jan. 24.

Churches Organized.

DELONG, Ill., Jan. 9. Twenty-three members.
 KNOXVILLE, Io., Jan. 21.
 MONT EAGLE, Tenn., Jan. 21.
 MOORHEAD, Minn., Jan. 23. Thirty members.
 RANDALL, Minn., Jan. 22. Sixteen members.

Miscellaneous.

EMERSON, Forrest F., will supply Union Ch., Worcester, Mass., till July.
 FISHER, William B., is in charge of the Chelsea Place Ch., Kansas City, Kan., as well as of the Wyandott Forest Ch., the two having been united in one field.
 FORSYTHE, J. Frank, is engaged to supply the church in Manusville, N. Y.
 JACKSON, Preston B., will supply three months at Billings, Mont., with a view to a permanent pastorate.
 PAYNE, William B., recently received a handsome fur overcoat from his people in Gowrie, Io.

FIVE O'CLOCK CHOCOLATE.—To meet the special call which is now being made in the best social circles for a pure and delicate sweet chocolate to serve at afternoon receptions in place of tea, Messrs. Walter Baker & Co., the well-known manufacturers of high-grade cocoas and chocolates, offer a delicious preparation under the name of Vanilla Chocolate, tastefully done up in half-pound packages. It is made from selected fruit, a fine quality of sugar and flavored with pure vanilla beans. It is a triumph of chocolate making.



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or in any occupation incidental to a woman's life, from childhood to motherhood, comfort, grace and health are secured by using the

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ALL TRAVELING EXPENSES INCLUDED.

A WINTER IN CALIFORNIA.

Parties will leave Boston via New Orleans and the Southern Pacific route February 14 and 20 and via Chicago and the Santa Fe Route February 22, for PASADENA, LOS ANGELES, SAN DIEGO, RIVERSIDE, SANTA BARBARA, MONTEREY, and other California points. Each trip will be made in a Special Train of Magnificent Pullman Palace Vesteduled Sleeping and Dining Cars.

The tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast. They provide for visits to all of the leading California resorts.

The return tickets may be used on Any Regular Train until June 30, or with any one of Ten Returning Parties under Special Escort, with a Choice of Three Different Routes.

Hotel coupons supplied for long or short sojourns at the principal Pacific Coast resorts.

Additional California Excursions: March 8 and 13.

Excursions to Mexico: February 20 and March 13. Excursions to Washington: February 9, March 13, and March 30; to Lookout Mountain, March 13; to Richmond and Old Point Comfort, February 9; to Gettysburg, March 30.

Colorado Tours: Parties leave Boston monthly for The Colorado at Glenwood Springs.

Special Train Through Europe, the party to leave New York by the North German Lloyd Line for Gibraltar February 17.

The Sandwich Islands: A party will sail from San Francisco, March 17, for a Seven-Weeks' Tour.

Send for descriptive book, mentioning the particular tour desired.

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This Car leaves Philadelphia every Wednesday.

Having been in the tourist business successfully for fourteen years we can guarantee the very best service at the lowest possible rate, and one of our well-informed and attentive excursion managers accompanies the car and looks after the comfort of passengers. The Car is Pullman-built and equipped, and, besides the excursion manager, has a porter, and Pullman conductor in charge.

For that California trip you contemplate you should use this service; therefore address for reservation in the Car,

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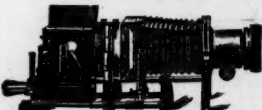
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BIOGRAPHICAL.

REV. JOHN PUTNAM GULLIVER, D.D., LL.D.

Dr. Gulliver died of pneumonia at his home in Andover, Jan. 25, at the age of seventy-four years. He was born in Boston, May 12, 1819, being son of Deacon John Gulliver, a well-known Christian merchant of the olden time. He fitted for college at Phillips Academy, Andover, and graduated at Yale College in 1840, in the same class with Drs. H. M. Dexter, H. M. Goodwin, Daniel March and Prof. James M. Hoppin. He studied theology one year under Dr. N. W. Taylor at New Haven and two years at Andover Seminary, where he graduated in 1845. His first pastorate, over the Broadway Church, Norwich, Ct., continued for twenty years, 1845-65, and was one of great power and usefulness. It covered the period of the anti-slavery agitation and the Rebellion, in which his patriotic influence, exerted both by tongue and pen, was wide and strong. Hon. William A. Buckingham, the war governor of Connecticut, was a leading member of his church. He was a trustee of Yale College, and it was largely through his instrumentality that the Norwich Free Academy was founded and nourished.

He was pastor of the New England Church, Chicago, from 1865 to 1868, when he became president of Knox College at Galesburg, Ill. In 1872 he was called to the pastorate of the First Presbyterian Church, Binghamton, N. Y., and in 1878 was elected by the Andover trustees as the first incumbent of the Stone professorship of the relations of Christianity to the secular sciences at Andover. Although relinquishing, in failing health, in 1890 the active work of his chair, he has since been engaged in preparing a volume in the field of his recent studies and has continued to take his place as one of the seminary preachers.

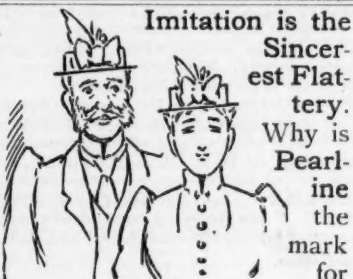
Dr. Gulliver magnified the work of the gospel ministry and was himself a fine pulpit orator of the older school, his sermons abounding in cogent argument and thrilling illustration. A man of marked individuality and force of character, he always took an active part in the discussion of public affairs. He was especially prominent in the proceedings of the National Council held in Boston in 1865. He wrote largely for the newspaper press, especially as an editorial contributor to the *Independent*. A man of quick intuition and of analytic thought, of ready and graceful speech, of profound conviction and great courage, quick in sensibility and fertile in resource, he was well equipped for efficient and abundant service in stirring times, and he did not spare himself.

The later years of Dr. Gulliver's life were years of great suffering, the result of an accident received before he left Norwich, but, though limited in his activities, the ardor of his nature, the clearness of thought, the breadth of interest remained till the last. He leaves two sons and two daughters, his

wife, a sister of Rev. Lucius Custis of Hartford, having died in 1892. His funeral was attended in Andover on Saturday, Professor Ryder officiating at the house and Professors Smyth and Taylor at the seminary chapel. Montgomery's hymn, "Servant of God, well done," never was more appropriate than when sung by the seminary students.

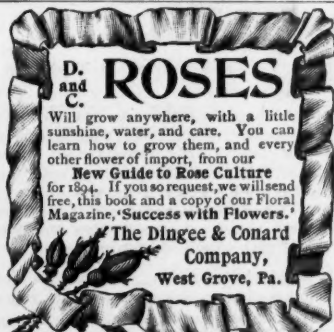
PENNSYLVANIA RAILROAD TOURS.—The Passenger Department of the Pennsylvania Railroad Company announces a series of five personally conducted pleasure tours to Florida and eight to Washington, D. C. The Florida tours will leave New York Jan. 30, Feb. 13 and 27, March 13 and 27. Two weeks in the land of flowers will be given on the first four tours, while tickets for the last tour will be good to return until May 31. Special trains of Pullman sleeping and dining cars will be provided. The rate from New York has been fixed at \$50. The dates for the Washington tours are Feb. 8, March 1 and 22, April 12, May 3 and 24 from New York, and April 2 from Boston. Those from New York cover a period of three days, and the rate, \$13 and \$13.50, includes railroad fare and hotel accommodations. That from Boston covers a period of five days, and the rate, \$25, includes all necessary expenses. A tourist agent and chaperon accompany each party. For tickets, itineraries and full information apply to Tourist Agent, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; or 205 Washington Street, Boston.

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Better than Ever for 1894.

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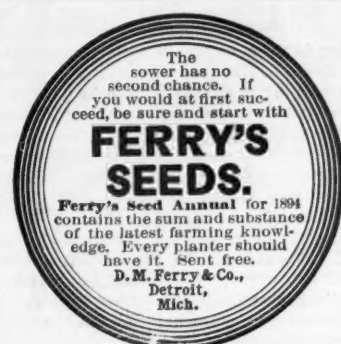
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FERRY'S SEEDS.

Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.

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BOSTON MINISTERS' MEETING.

Last Monday morning the hour was devoted to the discussion of Expository Preaching, Rev. S. C. Bushnell opening the meeting by a paper. This method of preaching, he said, encounters the difficulty of being very unlike the present sermon, which is a manufactured article built according to a definite plan. Expository sermons, however, may have no such arrangement, but may be a simple conversation. He who acquires the mastery of expository preaching can count upon stimulating a desire in his hearers to read the Bible for themselves. But it must be the work of the scholar, and careful preparation is necessary in order to bring the congregation into harmony with the spirit of the Bible. Indeed, the one thing to be emphasized is the amount of work to be done on the passage in order to give the preacher complete mastery of himself and his theme. Only as he goes thoroughly to the bottom of the text, studying it in the Greek or Hebrew, can he stand up and be the mouthpiece of Him who spoke it. Mr. Bushnell suggested the parables as well adapted to this method of preaching, and said he thought it specially available for the evening service.

When the discussion was opened many personal testimonies to the success or failure of expository preaching were given. Rev. W. H. Allbright expressed his hearty belief in it, and said that wherein he had failed in his own experience had been in lack of thought and preparation. Another brother suggested that it is specially favorable for the introduction of comment on questions of the day. Rev. Smith Baker, D. D., defended topical preaching, saying that some men cannot make a success of the expository method. One of its perils is the tendency to make it a dry, running commentary instead of a pictorial presentation of characters and events in the Bible. Rev. C. R. Brown spoke earnestly in favor of the expository method. For a year he has been preaching on Luke with marked success and intends to continue in this gospel for another year. Dr. Furber called attention to Professor Phelps's views on this subject in his book on the Theory of Preaching, and Rev. Nehemiah Boynton said that the expository method is magnificent discipline for an impatient soul. He believes in it for occasional use.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 26.

The meeting was led by Mrs. C. Burnham, president of Essex South Branch. Incentives to missionary work were dwelt upon as derived from Christ's indirect command, as given in His spirit, mind and work, never centered in self, growing in favor with men as well as with God, a man among men, full of self-denial and sacrifice; from the conduct of the early disciples; from the needs of the unevangelized; and from the reflex benefits of such work. Missionaries in European Turkey were mentioned, whose motto for that day was, "There is no service like his that serves because he loves," and special prayer was offered for all the workers in that mission.

Miss Evans of Tung-cho, China, spoke of the power of prayer, and of the help she had often found in a frequent petition of her associate, Miss Andrews, "That we may not be limited to joy in our work, but may also find our joy in the Lord." A letter was read from Miss Grace H. Knapp, who has recently taken up missionary work in Bitlis, Turkey, the city of her birth, giving an account of her journey and the cordial welcome which greeted her; also a letter from Miss Melville, who has gone to Cismaba, West Central Africa, where she at once finds occupation in teaching and in using her skill as a trained nurse.

Mrs. Billings related an anecdote of Mrs. C. H. Carpenter of the Baptist Board, who found two words, "Christian" and "Hakadote," a connecting link between the missionary and a Japanese learner—so little is needed to bring Christians together.

"VENI, VIDI, VICI."

A New Application of the Popular Phrase.

It Concerns Us All More Deeply Now Than Ever Before.

A Far Greater and Nobler Use of the Term Than the Original One.

How frequently we make use of popular quotations, and we do so because they describe so accurately our feelings. The heading of this article, meaning, I came, saw and conquered, was first employed by Julius Caesar to describe one of his victories, but even this great man little realized the magnitude of what might be involved in his famous expression. Recent events have called forth the use of it in a grander and more sublime meaning than ever before.

Mrs. I. E. Ditmar, who resides at 806 Parker St., Boston Highlands, Mass., says:

"I had been suffering for four or five years with dyspepsia, indigestion and constipation, experiencing constant and severe pain in the stomach. For years I ate scarcely anything, and could take no food without suffering the greatest misery. I had also been afflicted for five or six years with chills and fever.

"I was induced to try Dr. Greene's Nervura blood and nerve remedy, and now, after taking four bottles of this wonderful medicine, I am entirely cured of all these complaints. My appetite has returned, I can eat without distress and the chills and fever have entirely left me. I consider it a wonderful cure and I cannot speak highly enough in favor of this medicine."



HON. L. P. STRICKLAND.

Hon. L. P. Strickland, of 58 Taylor St., Cleveland, Ohio, says:

"I have taken Dr. Greene's Nervura blood and nerve remedy since last spring and I feel like a new man. It has cured me of chills, hot flashes, bloating after eating, cold feet and shortness of breath. I have also had a fistula for over twenty years, and it is almost gone now. I cannot express how thankful I am that I used this wonderful remedy."

This wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, is purely vegetable and harmless, and has come to us through the skill and labor of a great physician. It has met disease, and it is conquering it all over the country, to an extent never before known. It is acknowledged to be the greatest of all medicines in overcoming diseases of the blood and nerves, and all complaints arising from poor blood or weakened and diseased nerves. If you are suffering from any of these diseases, such as nervous debility, poor blood, weak nerves, dyspepsia, liver or kidney complaints, take Dr. Greene's Nervura blood and

nerve remedy, the great conqueror of disease, and your system will be freed from all impurities and complaints. The doctor can be consulted at his office, 34 Temple Place, Boston, Mass., free, personally or by letter.

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BOTANIC
COUGH BALSAM
CURES
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AND ALL DISEASES LEADING TO
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Regular Sizes 35¢ & 75¢

More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIC BALSAM is the

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Coughs, Colds, Asthma, and all Lung Troubles.

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CREAM BALM
Cleanses the
Nasal Passages,
Allays Pain and
Inflammation,
Heals the Sores.
Restores the
Senses of Taste
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TRY THE CURE. HAY-FEVER

A particle is applied into each nostril and is agreeable.
Price 50 cents at Druggists or by mail.
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Torturing
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Skin Diseases

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEM. CO., Sole Proprietors, Boston.

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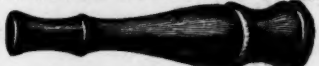
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IMPROVED BREATHING TUBE.



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Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 5, 10 A. M. Subject, The Measure of a Man. Speaker, James L. Gordon, general secretary Y. M. C. A., Boston.

HOLLIS ASSOCIATION, First Church, Nashua, N. H., Feb. 6, 10 A. M.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 6, 10 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Maywood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Piousness Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

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THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studer, Treasurer. Office, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church an splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1862, and Year-Book, 1863, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

"I bequeath to the Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1866.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 251 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 251 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
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